

Pṛthu Mahārāja's līlā from Śrīmad-Bhāgavatam

By H.G. Dāmodara Svarūpa Dāsa

Contents

Preface

Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

This book is a compilation of Pṛthu Mahārāja's līlā & the continued description of the descendants of Dhruva Mahārāja, from Śrīmad-Bhāgavatam (Bhāgavata Purāṇa), Canto 4: The Creation of the Fourth Order:

CHAPTER FOURTEEN: The Story of King Vena

CHAPTER FIFTEEN: King Pṛthu's Appearance and Coronation

CHAPTER SIXTEEN: Praise of King Pṛthu by the Professional Reciters

CHAPTER SEVENTEEN: Mahārāja Pṛthu Becomes Angry at the Earth

CHAPTER EIGHTEEN: Pṛthu Mahārāja Milks the Earth Planet

CHAPTER NINETEEN: King Pṛthu's One Hundred Horse Sacrifices

CHAPTER TWENTY: Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu

CHAPTER TWENTY-ONE: Instructions by Mahārāja Pṛthu

CHAPTER TWENTY-TWO: Pṛthu Mahārāja's Meeting with the

Four Kumāras

CHAPTER TWENTY-THREE: Mahārāja Pṛthu's Going Back Home

This book is compiled from the writings of our guru, His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad A.C. Bhaktivedanta Svamī Prabhupāda. This book also follows Śrīla Prabhupāda's system, giving the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. Which makes the book very authentic and scholarly, and makes the meaning self-evident.

Dedicated to Śrī Śrī Rādhā-Śyāmasundara, Śrī Śrī Gaura-Nityānandasundara, Śrī Śrī Mahā-Lakṣmī-Viṣṇu, Śrī Girirāja Gova ardhana & Śrīla Prabhupāda.

Śrī Śrī Rādhā-Śyāmasundara's dāsa

Dāmodara Svarūpa

July 1st 2020

Śayanā ekādaśī

Śrī Śrī Rādhā-Śyāmasundara Temple

Bloomington, Illinois USA

CHAPTER FOURTEEN

The Story of King Vena

ŚB 4.14.1

मैत्रेय उवाच
भृग्वादयस्ते मुनयो लोकानां क्षेमदर्शिनः ।
गोप्तर्यसति वै नृणां पश्यन्तः पशुसाम्यताम् ॥ १ ॥

maitreya uvāca
bhṛgv-ādayas te munayo
lokānāṁ kṣema-darśinaḥ
goptary asati vai nṝṇāṁ
paśyantaḥ paśu-sāmyatām

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued; *bhṛgu-ādayaḥ* — headed by Bhṛgu; *te* — all of them; *munayaḥ* — the great sages; *lokānām* — of the people; *kṣema-darśinaḥ* — who always aspire for the welfare; *goptari* — the King; *asati* — being absent; *vai* — certainly; *nṝṇām* — of all the citizens; *paśyantaḥ* — having understood; *paśu-sāmyatām* — existence on the level of the animals.

Translation

The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhṛgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Aṅga there was no one to protect the interests of the people, they understood that without a ruler the people would become independent and nonregulated.

Purport

In this verse the significant word is *kṣema-darśinaḥ,* which refers to those who are always looking after the welfare of the people in general. All the great sages headed by Bhṛgu were always thinking of how to elevate all the people of the universe to the spiritual platform. Indeed, they advised the kings of every planet to rule the people with that ultimate goal of life in mind. The great sages used to advise the head of the state, or the king, and he used to rule the populace in accordance with their instruction. After the disappearance of King Aṅga, there was no one to follow the instructions of the great sages. Consequently all the citizens became unruly, so much so that they could be compared to animals. As described in *Bhagavad-gītā* (4.13), human society must be divided into four orders according to quality and work. In every society there must be an intelligent class, administrative class, productive class and worker class. In modern democracy these scientific di-

visions are turned topsy-turvy, and by vote *śūdras,* or workers, are chosen for administrative posts. Having no knowledge of the ultimate goal of life, such persons whimsically enact laws without knowledge of life's purpose. The result is that no one is happy.

ŚB 4.14.2

वीरमातरमाहूय सुनीथां ब्रह्मवादिनः ।
प्रकृत्यसम्मतं वेनमभ्यषिञ्चन् पतिं भुवः ॥ २ ॥

vīra-mātaram āhūya
sunīthāṁ brahma-vādinaḥ
prakṛty-asammataṁ venam
abhyaṣiñcan patiṁ bhuvaḥ

Synonyms

vīra — of Vena; *mātaram* — mother; *āhūya* — calling; *sunīthām* — of the name Sunīthā; *brahma-vādinaḥ* — the great sages learned in the *Vedas*; *prakṛti* — by the ministers; *asam-matam* — not approved of; *venam* — Vena; *abhyaṣiñcan* — enthroned; *patim* — the master; *bhuvaḥ* — of the world.

Translation

The great sages then called for the Queen Mother, Sunīthā, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.

ŚB 4.14.3

श्रुत्वा नृपासनगतं वेनमत्युग्रशासनम् ।
निलिल्युर्दस्यवः सद्यः सर्पत्रस्ता इवाखवः ॥ ३ ॥

śrutvā nṛpāsana-gataṁ
venam atyugra-śāsanam
nililyur dasyavaḥ sadyaḥ
sarpa-trastā ivākhavaḥ

Synonyms

śrutvā — after hearing; *nṛpa* — of the King; *āsana-gatam* — ascended to the throne; *venam* — Vena; *ati* — very; *ugra* — severe; *śāsanam* — punisher; *nililyuḥ* — hid themselves; *dasyavaḥ* — all the thieves; *sadyaḥ* — immediately; *sarpa* — from snakes; *trastāḥ* — being afraid; *iva* — like; *ākhavaḥ* — rats.

Translation

It was already known that Vena was very severe and cruel; therefore, as soon as all the thieves and rogues in the state heard of his ascendance to the royal throne, they became very much afraid of him. Indeed, they hid themselves here and there as rats hide themselves from snakes.

Purport

When the government is very weak, rogues and thieves flourish. Similarly, when the government is very strong, all the thieves and rogues disappear or hide themselves. Of course Vena was not a very good king, but he was known to be cruel and severe. Thus the state at least became freed from thieves and rogues.

ŚB 4.14.4

स आरूढनृपस्थान उन्नद्धोऽष्टविभूतिभिः ।
अवमेने महाभागान् स्तब्धः सम्भावितः स्वतः ॥ ४ ॥

sa ārūḍha-nṛpa-sthāna
unnaddho 'ṣṭa-vibhūtibhiḥ
avamene mahā-bhāgān
stabdhaḥ sambhāvitaḥ svataḥ

Synonyms

saḥ — King Vena; *ārūḍha* — ascended to; *nṛpa-sthānaḥ* — the seat of the king; *unnaddhaḥ* — very proud; *aṣṭa* — eight; *vibhūtibhiḥ* — by opulences; *avamene* — began to insult; *mahā-bhāgān* — great personalities; *stabdhaḥ* — inconsiderate; *sambhāvitaḥ* — considered great; *svataḥ* — by himself.

Translation

When the King ascended to the throne, he became all-power-

ful with eight kinds of opulences. Consequently he became too proud. By virtue of his false prestige, he considered himself to be greater than anyone. Thus he began to insult great personalities.

Purport

In this verse the word *aṣṭa-vibhūtibhiḥ,* meaning "by eight opulences," is very important. The king is supposed to possess eight kinds of opulences. By dint of mystic *yoga* practice, kings generally acquired these eight opulences. These kings were called *rājarṣis,* kings who were also great sages. By practicing mystic *yoga,* a *rājarṣi* could become smaller than the smallest, greater than the greatest, and could get whatever he desired. A *rājarṣi* could also create a kingdom, bring everyone under his control and rule everyone. These were some of the opulences of a king. King Vena, however, was not practiced in *yoga,* but he became very proud of his royal position nonetheless. Because he was not very considerate, he began to misuse his power and insult great personalities.

ŚB 4.14.5

एवं मदान्ध उत्सिक्तो निरङ्कुश इव द्विपः ।
पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ॥ ५ ॥

evaṁ madāndha utsikto
niraṅkuśa iva dvipaḥ

paryaṭan ratham āsthāya
kampayann iva rodasī

Synonyms

evam — thus; *mada-andhaḥ* — being blind with power; *utsiktaḥ* — proud; *niraṅkuśaḥ* — uncontrolled; *iva* — like; *dvipaḥ* — an elephant; *paryaṭan* — traveling; *ratham* — a chariot; *āsthāya* — having mounted; *kampayan* — causing to tremble; *iva* — indeed; *rodasī* — the sky and earth.

Translation

When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom, causing the sky and earth to tremble wherever he went.

ŚB 4.14.6

न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित् ।
इति न्यवारयद्धर्मं भेरीघोषेण सर्वशः ॥ ६ ॥

na yaṣṭavyaṁ na dātavyaṁ
na hotavyaṁ dvijāḥ kvacit
iti nyavārayad dharmaṁ
bherī-ghoṣeṇa sarvaśaḥ

Synonyms

na — not; *yaṣṭavyam* — any sacrifices can be performed; *na* — not; *dātavyam* — any charity can be given; *na* — not; *hotavyam* — any clarified butter can be offered; *dvijāḥ* — O twice-born; *kvacit* — at any time; *iti* — thus; *nyavārayat* — he stopped; *dharmam* — the procedures of religious principles; *bherī* — of kettledrums; *ghoṣeṇa* — with the sound; *sarvaśaḥ* — everywhere.

Translation

All the twice-born [brāhmaṇas] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettle-drums throughout the countryside. In other words, he stopped all kinds of religious rituals.

Purport

What was committed by King Vena many years ago is at present being carried out by atheistic governments all over the world. The world situation is so tense that at any moment governments may issue declarations to stop religious rituals. Eventually the world situation will become so degraded that it will be impossible for pious men to live on the planet. Therefore sane people should execute Kṛṣṇa consciousness very seriously, so that they can go back home, back to Godhead, without having to further suffer the

miserable conditions predominant in this universe.

ŚB 4.14.7

वेनस्यावेक्ष्य मुनयो दुर्वृत्तस्य विचेष्टितम् ।
विमृश्य लोकव्यसनं कृपयोचुः स्म सत्रिणः ॥ ७ ॥

venasyāvekṣya munayo
durvṛttasya viceṣṭitam
vimṛśya loka-vyasanaṁ
kṛpayocuḥ sma satriṇaḥ

Synonyms

venasya — of King Vena; *āvekṣya* — after observing; *munayaḥ* — all the great sages; *durvṛttasya* — of the great rogue; *viceṣṭitam* — activities; *vimṛśya* — considering; *loka-vyasanam* — danger to the people in general; *kṛpayā* — out of compassion; *ūcuḥ* — talked; *sma* — in the past; *satriṇaḥ* — the performers of sacrifices.

Translation

Therefore all the great sages assembled together and, after observing cruel Vena's atrocities, concluded that a great danger and catastrophe was approaching the people of the world. Thus out of compassion they began to talk amongst themselves, for they themselves were the performers of the sacrifices.

Purport

Before King Vena was enthroned, all the great sages were very much anxious to see to the welfare of society. When they saw that King Vena was most irresponsible, cruel and atrocious, they again began to think of the welfare of the people. It should be understood that sages, saintly persons and devotees are not unconcerned with the people's welfare. Ordinary *karmīs* are busy acquiring money for sense gratification, and ordinary *jñānīs* are socially aloof when they speculate on liberation, but actual devotees and saintly persons are always anxious to see how the people can be made happy both materially and spiritually. Therefore the great sages began to consult one another on how to get out of the dangerous atmosphere created by King Vena.

ŚB 4.14.8

अहो उभयत: प्राप्तं लोकस्य व्यसनं महत् ।
दारुण्युभयतो दीप्ते इव तस्करपालयो: ॥ ८ ॥

aho ubhayataḥ prāptaṁ
lokasya vyasanaṁ mahat
dāruṇy ubhayato dīpte
iva taskara-pālayoḥ

Synonyms

aho — alas; *ubhayataḥ* — from both directions; *prāptam* — received; *lokasya* — of the people in general; *vyasanam* —

danger; *mahat* — great; *dāruṇi* — a log; *ubhayataḥ* — from both sides; *dīpte* — burning; *iva* — like; *taskara* — from thieves and rogues; *pālayoḥ* — and from the king.

Translation

When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.

ŚB 4.14.9

अराजकभयादेष कृतो राजातदर्हणः ।
ततोऽप्यासीद्भयं त्वद्य कथं स्यात्स्वस्ति देहिनाम् ॥ ९ ॥

arājaka-bhayād eṣa
kṛto rājātad-arhaṇaḥ
tato ’py āsīd bhayaṁ tv adya
kathaṁ syāt svasti dehinām

Synonyms

arājaka — being without a king; *bhayāt* — out of fear; *eṣaḥ* — this Vena; *kṛtaḥ* — was made; *rājā* — the king; *a-tat-ar-haṇaḥ* — though not qualified for it; *tataḥ* — from

him; *api* — also; *āsīt* — there was; *bhayam* — danger; *tu* — then; *adya* — now; *katham* — how; *syāt* — can there be; *svasti* — happiness; *dehinām* — of the people in general.

Translation

Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?

Purport

In *Bhagavad-gītā* (18.5) it is stated that even in the renounced order one should not give up sacrifice, charity and penance. The *brahmacārīs* must perform sacrifices, the *gṛhasthas* must give in charity, and those in the renounced order of life (the *vānaprasthas* and *sannyāsīs*) must practice penance and austerities. These are the procedures by which everyone can be elevated to the spiritual platform. When the sages and saintly persons saw that King Vena had stopped all these functions, they became concerned about the people's progress. Saintly people preach God consciousness, or Kṛṣṇa consciousness, because they are anxious to save the general populace from the dangers of animalistic life. There must be a good government to see that the citizens are actually execut-

ing their religious rituals, and thieves and rogues must be curbed. When this is done, the people can advance peacefully in spiritual consciousness and make their lives successful.

ŚB 4.14.10

अहेरिव पय:पोष: पोषकस्याप्यनर्थभृत् ।
वेन: प्रकृत्यैव खल: सुनीथागर्भसम्भव: ॥ १० ॥

aher iva payaḥ-poṣaḥ
poṣakasyāpy anartha-bhṛt
venaḥ prakṛtyaiva khalaḥ
sunīthā-garbha-sambhavaḥ

Synonyms

aheḥ — of a snake; *iva* — like; *payaḥ* — with milk; *poṣaḥ* — the maintaining; *poṣakasya* — of the maintainer; *api* — even; *anartha* — against the interest; *bhṛt* — becomes; *venaḥ* — King Vena; *prakṛtyā* — by nature; *eva* — certainly; *khalaḥ* — mischievous; *sunīthā* — of Sunīthā, Vena's mother; *garbha* — the womb; *sambhavaḥ* — born of.

Translation

The sages began to think within themselves: Because he was born from the womb of Sunīthā, King Vena is by nature very

mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.

Purport

Saintly persons are generally aloof from social activities and the materialistic way of life. King Vena was supported by the saintly persons just to protect the citizens from the hands of rogues and thieves, but after his ascendance to the throne, he became a source of trouble to the sages. Saintly people are especially interested in performing sacrifices and austerities for the advancement of spiritual life, but Vena, instead of being obliged because of the saints' mercy, turned out to be their enemy because he prohibited them from executing their ordinary duties. A serpent who is maintained with milk and bananas simply stores poison in his teeth and awaits the day to bite his master.

ŚB 4.14.11

निरूपित: प्रजापाल: स जिघांसति वै प्रजा: ।
तथापि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत् ॥ ११ ॥

nirūpitaḥ prajā-pālaḥ
sa jighāṁsati vai prajāḥ
tathāpi sāntvayemāmuṁ
nāsmāṁs tat-pātakaṁ spṛśet

Synonyms

nirūpitaḥ — appointed; *prajā-pālaḥ* — the king; *saḥ* — he; *jighāṁsati* — desires to harm; *vai* — certainly; *prajāḥ* — the citizens; *tathā api* — nevertheless; *sāntvayema* — we should pacify; *amum* — him; *na* — not; *asmān* — us; *tat* — his; *pātakam* — sinful result; *spṛśet* — may touch.

Translation

We appointed this Vena king of the state in order to give protection to the citizens, but now he has become the enemy of the citizens. Despite all these discrepancies, we should at once try to pacify him. By doing so, we may not be touched by the sinful results caused by him.

Purport

The saintly sages elected King Vena to become king, but he proved to be mischievous; therefore the sages were very much afraid of incurring sinful reaction. The law of *karma* prohibits a person even to associate with a mischievous individual. By electing Vena to the throne, the saintly sages certainly associated with him. Ultimately King Vena became so mischievous that the saintly sages actually became afraid of becoming contaminated by his activities. Thus before taking any action against him, the sages tried to pacify and correct him so that he might turn from his mischief.

ŚB 4.14.12

तद्विद्वद्भिरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः ।
सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् ।
लोकधिक्कारसन्दग्धं दहिष्यामः स्वतेजसा ॥ १२ ॥

tad-vidvadbhir asad-vṛtto
veno 'smābhiḥ kṛto nṛpaḥ
sāntvito yadi no vācaṁ
na grahīṣyaty adharma-kṛt
loka-dhikkāra-sandagdhaṁ
dahiṣyāmaḥ sva-tejasā

Synonyms

tat — his mischievous nature; *vidvadbhiḥ* — aware of; *asat-vṛttaḥ* — impious; *venaḥ* — Vena; *asmābhiḥ* — by us; *kṛtaḥ* — was made; *nṛpaḥ* — king; *sāntvitaḥ* — (in spite of) being pacified; *yadi* — if; *naḥ* — our; *vācam* — words; *na* — not; *grahīṣyati* — he will accept; *adharma-kṛt* — the most mischievous; *loka-dhik-kāra* — by public condemnation; *sandagdham* — burned; *dahiṣyāmaḥ* — we shall burn; *sva-tejasā* — by our prowess.

Translation

The saintly sages continued thinking: Of course, we were completely aware of his mischievous nature, yet we nevertheless en-

throned Vena. If we cannot persuade King Vena to accept our advice, he will be condemned by the public, and we will join them. Thus by our prowess we shall burn him to ashes.

Purport

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the Age of Kali. Indeed, the *brāhmaṇas* do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the *mahā-mantra,* Hare Kṛṣṇa. By the grace of Lord Caitanya, by simply chanting this Hare Kṛṣṇa *mahā-mantra* the general populace can derive all benefits without political implications.

ŚB 4.14.13

एवमध्यवसायैनं मुनयो गूढमन्यवः ।
उपव्रज्याब्रुवन् वेनं सान्त्वयित्वा च सामभिः ॥ १३ ॥

evam adhyavasāyainaṁ
munayo gūḍha-manyavaḥ
upavrajyābruvan venaṁ
sāntvayitvā ca sāmabhiḥ

Synonyms

evam — thus; *adhyavasāya* — having decided; *enam* — him; *munayaḥ* — the great sages; *gūḍha-manyavaḥ* — concealing their anger; *upavrajya* — having approached; *abruvan* — spoke; *venam* — to King Vena; *sāntvayitvā* — after pacifying; *ca* — also; *sāmabhiḥ* — with sweet words.

Translation

The great sages, having thus decided, approached King Vena. Concealing their real anger, they pacified him with sweet words and then spoke as follows.

ŚB 4.14.14

मुनय ऊचुः
नृपवर्य निबोधैतद्यत्ते विज्ञापयाम भोः ।
आयुःश्रीबलकीर्तीनां तव तात विवर्धनम् ॥ १४ ॥

munaya ūcuḥ
nṛpa-varya nibodhaitad
yat te vijñāpayāma bhoḥ

āyuḥ-śrī-bala-kīrtīnāṁ
tava tāta vivardhanam

Synonyms

munayaḥ ūcuḥ — the great sages said; *nṛpa-varya* — O best of the kings; *nibodha* — kindly try to understand; *etat* — this; *yat* — which; *te* — to you; *vijñāpayāma* — we shall instruct; *bhoḥ* — O King; *āyuḥ* — duration of life; *śrī* — opulences; *bala* — strength; *kīrtīnām* — good reputation; *tava* — your; *tāta* — dear son; *vivardhanam* — which will increase.

Translation

The great sages said: Dear King, we have come to give you good advice. Kindly hear us with great attention. By doing so, your duration of life and your opulence, strength and reputation will increase.

Purport

According to Vedic civilization, in a monarchy the king is advised by saintly persons and sages. By taking their advice, he can become the greatest executive power, and everyone in his kingdom will be happy, peaceful and prosperous. The great kings were very responsible in taking the instructions given by great saintly personalities. The kings used to accept the instructions given by great sages like Parāśara, Vyāsadeva, Nārada, Devala and Asita. In oth-

er words, they would first accept the authority of saintly persons and then execute their monarchical power. Unfortunately, in the present Age of Kali, the head of government does not follow the instructions given by the saintly persons; therefore neither the citizens nor the men of government are very happy. Their duration of life is shortened, and almost everyone is wretched and bereft of bodily strength and spiritual power. If citizens want to be happy and prosperous in this democratic age, they should not elect rascals and fools who have no respect for saintly persons.

ŚB 4.14.15

धर्म आचरित: पुंसां वाङ्मन:कायबुद्धिभि: ।
लोकान् विशोकान् वतरत्यथानन्त्यमसङ्गिनाम् ॥ १५ ॥

dharma ācaritaḥ puṁsāṁ
vāṅ-manaḥ-kāya-buddhibhiḥ
lokān viśokān vitaraty
athānantyam asaṅginām

Synonyms

dharmaḥ — religious principles; *ācaritaḥ* — executed; *puṁsām* — to persons; *vāk* — by words; *manaḥ* — mind; *kāya* — body; *buddhibhiḥ* — and by intelligence; *lokān* — the planets; *viśokān* — without misery; *vitarati* — bestow; *atha* — certainly; *ānantyam* — unlimited

happiness, liberation; *asaṅginām* — to those free from material influence.

Translation

Those who live according to religious principles and who follow them by words, mind, body and intelligence are elevated to the heavenly kingdom, which is devoid of all miseries. Being thus rid of the material influence, they achieve unlimited happiness in life.

Purport

The saintly sages herein instruct that the king or head of government should set an example by living a religious life. As stated in *Bhagavad-gītā*, religion means worshiping the Supreme Personality of Godhead. One should not simply make a show of religious life, but should perform devotional service perfectly with words, mind, body and good intelligence. By doing so, not only will the king or government head rid himself of the contamination of the material modes of nature, but the general public will also, and they will all become gradually elevated to the kingdom of God and go back home, back to Godhead. The instructions given herein serve as a summary of how the head of government should execute his ruling power and thus attain happiness not only in this life but also in the life after death.

ŚB 4.14.16

स ते मा विनशेद्वीर प्रजानां क्षेमलक्षणः ।
यस्मिन् विनष्टे नृपतिरैश्वर्यादवरोहति ॥ १६ ॥

sa te mā vinaśed vīra
prajānāṁ kṣema-lakṣaṇaḥ
yasmin vinaṣṭe nṛpatir
aiśvaryād avarohati

Synonyms

saḥ — that spiritual life; *te* — by you; *mā* — do not; *vinaśet* — let it be spoiled; *vīra* — O hero; *prajānām* — of the people; *kṣema-lakṣaṇaḥ* — the cause of prosperity; *yasmin* — which; *vinaṣṭe* — being spoiled; *nṛpatiḥ* — the king; *aiśvaryāt* — from opulence; *avarohati* — falls down.

Translation

The sages continued: O great hero, for this reason you should not be the cause of spoiling the spiritual life of the general populace. If their spiritual life is spoiled because of your activities, you will certainly fall down from your opulent and royal position.

Purport

Formerly, in practically all parts of the world, there were monarchies, but gradually as monarchy declined from the ideal life of

religion to the godless life of sense gratification, monarchies all over the world were abolished. However, simply abolishing monarchy and replacing it with democracy is not sufficient unless the government men are religious and follow in the footsteps of great religious personalities.

ŚB 4.14.17

राजन्नसाध्वमात्येभ्यश्चोरादिभ्य: प्रजा नृप: ।
रक्षन्यथा बलिं गृह्णन्निह प्रेत्य च मोदते ॥ १७ ॥

rājann asādhv-amātyebhyaś
corādibhyaḥ prajā nṛpaḥ
rakṣan yathā baliṁ gṛhṇann
iha pretya ca modate

Synonyms

rājan — O King; *asādhu* — mischievous; *amātyebhyaḥ* — from ministers; *cora-ādibhyaḥ* — from thieves and rogues; *prajāḥ* — the citizens; *nṛpaḥ* — the king; *rakṣan* — protecting; *yathā* — accordingly as; *balim* — taxes; *gṛhṇan* — accepting; *iha* — in this world; *pretya* — after death; *ca* — also; *modate* — enjoys.

Translation

The saintly persons continued: When the king protects the citizens from the disturbances of mischievous ministers as well as

from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.

Purport

The duty of a pious king is described very nicely in this verse. His first and foremost duty is to give protection to the citizens from thieves and rogues as well as from ministers who are no better than thieves and rogues. Formerly, ministers were appointed by the king and were not elected. Consequently, if the king was not very pious or strict, the ministers would become thieves and rogues and exploit the innocent citizens. It is the king's duty to see that there is no increase of thieves and rogues either in the government secretariat or in the departments of public affairs. If a king cannot give protection to citizens from thieves and rogues both in the government service and in public affairs, he has no right to exact taxes from them. In other words, the king or the government that taxes can levy taxes from the citizens only if the king or government is able to give protection to the citizens from thieves and rogues.

In the Twelfth Canto of *Śrīmad-Bhāgavatam* (12.1.40) there is a description of these thieves and rogues in government service. As stated, *prajās te bhakṣayiṣyanti mlecchā rājanya-rūpiṇaḥ:* "These

proud *mlecchas* [persons who are less than *śūdras*], representing themselves as kings, will tyrannize their subjects, and their subjects, on the other hand, will cultivate the most vicious practices. Thus practicing evil habits and behaving foolishly, the subjects will be like their rulers." The idea is that in the democratic days of Kali-yuga, the general population will fall down to the standard of *śūdras.* As stated (*kalau śūdra-sambhavaḥ*), practically the whole population of the world will be *śūdra.* A *śūdra* is a fourth-class man who is only fit to work for the three higher social castes. Being fourth-class men, *śūdras* are not very intelligent. Since the population is fallen in these democratic days, they can only elect a person in their category, but a government cannot run very well when it is run by *śūdras.* The second class of men, known as *kṣatriyas,* are especially meant for governing a country under the direction of saintly persons (*brāhmaṇas*) who are supposed to be very intelligent. In other ages — in Satya-yuga, Tretā-yuga and Dvāpara-yuga — the general populace was not so degraded, and the head of government was never elected. The king was the supreme executive personality, and if he caught any ministers stealing like thieves and rogues, he would at once have them killed or dismissed from service. As it was the duty of the king to kill thieves and rogues, it was similarly his duty to immediately kill dishonest ministers in government service. By such strict vigilance, the king could run the government very well, and the

citizens would be happy to have such a king. The conclusion is that unless the king is perfectly able to give protection to the citizens from rogues and thieves, he has no right to levy taxes from the citizens for his own sense gratification. However, if he gives all protection to the citizens and levies taxes on them, he can live very happily and peacefully in this life, and at the end of this life be elevated to the heavenly kingdom or even to the Vaikuṇṭhas, where he will be happy in all respects.

ŚB 4.14.18

यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः ।
इज्यते स्वेन धर्मेण जनैर्वर्णाश्रमान्वितैः ॥ १८ ॥

yasya rāṣṭre pure caiva
bhagavān yajña-pūruṣaḥ
ijyate svena dharmeṇa
janair varṇāśramānvitaiḥ

Synonyms

yasya — whose; *rāṣṭre* — in the state or kingdom; *pure* — in the cities; *ca* — also; *eva* — certainly; *bhagavān* — the Supreme Personality of Godhead; *yajña-pūruṣaḥ* — who is the enjoyer of all sacrifices; *ijyate* — is worshiped; *svena* — their own; *dharmeṇa* — by occupation; *janaiḥ* — by the people; *varṇa-āśrama* — the system of eight social orders; *anvitaiḥ* — who follow.

Translation

The king is supposed to be pious in whose state and cities the general populace strictly observes the system of eight social orders of varṇa and āśrama, and where all citizens engage in worshiping the Supreme Personality of Godhead by their particular occupations.

Purport

The state's duty and the citizen's duty are very nicely explained in this verse. The activities of the government head, or king, as well as the activities of the citizens, should be so directed that ultimately everyone engages in devotional service to the Supreme Personality of Godhead. The king, or government head, is supposed to be the representative of the Supreme Personality of Godhead and is therefore supposed to see that things go on nicely and that the citizens are situated in the scientific social order comprised of four *varṇas* and four *āśramas*. In the *Viṣṇu Purāṇa* it is stated that unless people are educated or situated in the scientific social order comprised of four *varṇas* (*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*) and four *āśramas* (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*), society can never be considered real human society, nor can it make any advancement towards the ultimate goal of human life. It is the duty of the government to see that things go on in terms of *varṇa* and *āśrama*. As stated herein, *bhagavān*

yajña-pūruṣaḥ: the Supreme Personality of Godhead, Kṛṣṇa, is the *yajña-pūruṣa*. As stated in Bhagavad-gītā (5.29): *bhoktāraṁ yajña-tapasām*. Kṛṣṇa is the ultimate purpose of all sacrifice. He is also the enjoyer of all sacrifices; therefore He is known as *yajña-pūruṣa*. The word *yajña-pūruṣa* indicates Lord Viṣṇu or Lord Kṛṣṇa, or any Personality of Godhead in the category of *viṣṇu-tattva*. In perfect human society, people are situated in the orders of *varṇa* and *āśrama* and are engaged in worshiping Lord Viṣṇu by their respective activities. Every citizen engaged in an occupation renders service by the resultant actions of his activities. That is the perfection of life. As stated in Bhagavad-gītā (18.46):

yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection."

Thus the *brāhmaṇas, kṣatriyas, śūdras* and *vaiśyas* must execute their prescribed duties as these duties are stated in the *śāstras*. In this way everyone can satisfy the Supreme Personality of Godhead, Viṣṇu. The king, or government head, has to see that the citizens are thus engaged. In other words, the state or the government must

not deviate from its duty by declaring that the state is a secular one, which has no interest in whether or not the people advance in *varṇāśrama-dharma*. Today people engaged in government service and people who rule over the citizens have no respect for the *varṇāśrama-dharma*. They complacently feel that the state is secular. In such a government, no one can be happy. The people must follow the *varṇāśrama-dharma*, and the king must see that they are following it nicely.

ŚB 4.14.19

तस्य राज्ञो महाभाग भगवान् भूतभावनः ।
परितुष्यति विश्वात्मा तिष्ठतो निजशासने ॥ १९ ॥

tasya rājño mahā-bhāga
bhagavān bhūta-bhāvanaḥ
paritusyati viśvātmā
tiṣṭhato nija-śāsane

Synonyms

tasya — with him; *rājñaḥ* — the king; *mahā-bhāga* — O noble one; *bhagavān* — the Supreme Personality of Godhead; *bhūta-bhāvanaḥ* — who is the original cause of the cosmic manifestation; *paritusyati* — becomes satisfied; *viśva-ātmā* — the Supersoul of the entire universe; *tiṣṭhataḥ* — being situated; *nija-śāsane* — in his own governing situation.

Translation

O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.

Purport

It is a fact that the government's duty is to see that the Supreme Personality of Godhead is satisfied by the activities of the people as well as by the activities of the government. There is no possibility of happiness if the government or citizenry have no idea of Bhagavān, the Supreme Personality of Godhead, who is the original cause of the cosmic manifestation, or if they have no knowledge of *bhūta-bhāvana,* who is *viśvātmā,* or the Supersoul, the soul of everyone's soul. The conclusion is that without engaging in devotional service, neither the citizens nor the government can be happy in any way. At the present moment neither the king nor the governing body is interested in seeing that the people are engaged in the devotional service of the Supreme Personality of Godhead. Rather, they are more interested in advancing the machinery of sense gratification. Consequently they are becoming more and more implicated in the complex machinery of the stringent laws of nature. People should be freed from the entanglement of the three modes of material nature, and the only process by which this is

possible is surrender unto the Supreme Personality of Godhead. This is advised in Bhagavad-gītā. Unfortunately neither the government nor the people in general have any idea of this; they are simply interested in sense gratification and in being happy in this life. The word *nija-śāsane* ("in his own governmental duty") indicates that both the government and the citizens are responsible for the execution of *varṇāśrama-dharma*. Once the populace is situated in the *varṇāśrama-dharma*, there is every possibility of real life and prosperity both in this world and in the next.

ŚB 4.14.20

तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे ।
लोकाः सपाला ह्येतस्मै हरन्ति बलिमादृताः ॥ २० ॥

tasmiṁs tuṣṭe kim aprāpyaṁ
jagatām īśvareśvare
lokāḥ sapālā hy etasmai
haranti balim ādṛtāḥ

Synonyms

tasmin — when He; *tuṣṭe* — is satisfied; *kim* — what; *aprāpyam* — impossible to achieve; *jagatām* — of the universe; *īśvara-īśvare* — the controller of the controllers; *lokāḥ* — the inhabitants of the planets; *sapālāḥ* — with their presiding

deities; *hi* — for this reason; *etasmai* — unto Him; *haranti* — offer; *balim* — paraphernalia for worship; *ādṛtāḥ* — with great pleasure.

Translation

The Supreme Personality of Godhead is worshiped by the great demigods who are controllers of universal affairs. When He is satisfied, nothing is impossible to achieve. For this reason all the demigods, presiding deities of different planets, as well as the inhabitants of their planets, take great pleasure in offering all kinds of paraphernalia for His worship.

Purport

All Vedic civilization is summarized in this verse: all living entities, either on this planet or on other planets, have to satisfy the Supreme Personality of Godhead by their respective duties. When He is satisfied, all necessities of life are automatically supplied. In the *Vedas* it is also stated: *eko bahūnāṁ yo vidadhāti kāmān* (*Kaṭha Upaniṣad* 2.2.13). From the *Vedas* we understand that He is supplying everyone's necessities, and we can actually see that the lower animals — the birds and the beasts — have no business or profession yet are not dying for want of food. They are all living in nature's way, and they all have the necessities of life provided, namely eating, sleeping, mating and defending.

Human society, however, has artificially created a type of civilization which makes one forgetful of his relationship with the Supreme Personality of Godhead. Modern society even enables one to forget the Supreme Personality of Godhead's grace and mercy. Consequently modern civilized man is always unhappy and in need of things. People do not know that the ultimate goal of life is to approach Lord Viṣṇu and satisfy Him. They have taken this materialistic way of life as everything and have become captivated by materialistic activities. Indeed, their leaders are always encouraging them to follow this path, and the general populace, being ignorant of the laws of God, are following their blind leaders down the path of unhappiness. In order to rectify this world situation, all people should be trained in Kṛṣṇa consciousness and act in accordance with the *varṇāśrama* system. The state should also see that the people are engaged in satisfying the Supreme Personality of Godhead. This is the primary duty of the state. The Kṛṣṇa consciousness movement was started to convince the general populace to adopt the best process by which to satisfy the Supreme Personality of Godhead and thus solve all problems.

ŚB 4.14.21

तं सर्वलोकामरयज्ञसङ्ग्रहं
त्रयीमयं द्रव्यमयं तपोमयम् ।
यज्ञैर्विचित्रैर्यजतो भवाय ते

राजन् स्वदेशाननुरोद्धुमर्हसि ॥ २१ ॥

taṁ sarva-lokāmara-yajña-saṅgrahaṁ
trayīmayaṁ dravyamayaṁ tapomayam
yajñair vicitrair yajato bhavāya te
rājan sva-deśān anuroddhum arhasi

Synonyms

tam — Him; *sarva-loka* — in all planets; *amara* — with the predominating deities; *yajña* — sacrifices; *saṅgraham* — who accepts; *trayī-mayam* — the sum total of the three *Vedas*; *dravya-mayam* — the owner of all paraphernalia; *tapaḥ-mayam* — the goal of all austerity; *yajñaiḥ* — by sacrifices; *vicitraiḥ* — various; *yajataḥ* — worshiping; *bhavāya* — for elevation; *te* — your; *rājan* — O King; *sva-deśān* — your countrymen; *anuroddhum* — to direct; *arhasi* — you ought.

Translation

Dear King, the Supreme Personality of Godhead, along with the predominating deities, is the enjoyer of the results of all sacrifices in all planets. The Supreme Lord is the sum total of the three Vedas, the owner of everything, and the ultimate goal of all austerity. Therefore your countrymen should engage in performing various sacrifices for your elevation. Indeed, you should always direct them towards the offering of sacrifices.

ŚB 4.14.22

यज्ञेन युष्मद्विषये द्विजातिभि-
वितायमानेन सुराः कला हरेः ।
स्विष्टाः सुतुष्टाः प्रदिशन्ति वाञ्छितं
तद्धेलनं नार्हसि वीर चेष्टितुम् ॥ २२ ॥

yajñena yuṣmad-viṣaye dvijātibhir
vitāyamānena surāḥ kalā hareḥ
sviṣṭāḥ sutuṣṭāḥ pradiśanti vāñchitaṁ
tad-dhelanaṁ nārhasi vīra ceṣṭitum

Synonyms

yajñena — by sacrifice; *yuṣmat* — your; *viṣaye* — in the kingdom; *dvijātibhiḥ* — by the *brāhmaṇas*; *vitāyamānena* — being performed; *surāḥ* — all the demigods; *kalāḥ* — expansions; *hareḥ* — of the Personality of Godhead; *su-iṣṭāḥ* — being properly worshiped; *su-tuṣṭāḥ* — very much satisfied; *pradiśanti* — will give; *vāñchitam* — desired result; *tat-helanam* — disrespect to them; *na* — not; *arhasi* — you ought; *vīra* — O hero; *ceṣṭitum* — to do.

Translation

When all the brāhmaṇas engage in performing sacrifices in your kingdom, all the demigods, who are plenary expansions of the Lord, will be very much satisfied by their activities and will give

you your desired result. Therefore, O hero, do not stop the sacrificial performances. If you stop them, you will disrespect the demigods.

ŚB 4.14.23

वेन उवाच
बालिशा बत यूयं वा अधर्मे धर्ममानिनः ।
ये वृत्तिदं पतिं हित्वा जारं पतिमुपासते ॥ २३ ॥

vena uvāca
bāliśā bata yūyaṁ vā
adharme dharma-māninaḥ
ye vṛttidaṁ patiṁ hitvā
jāraṁ patim upāsate

Synonyms

venaḥ —King Vena; *uvāca* —replied; *bāliśāḥ* —childish; *bata* — oh; *yūyam* — all of you; *vā* — indeed; *adharme* — in irreligious principles; *dharma-māninaḥ* — accepting as religious; *ye* — all of you who; *vṛttidam* — providing maintenance; *patim* — husband; *hitvā* — giving up; *jāram* — paramour; *patim* — husband; *upāsate* — worship.

Translation

King Vena replied: You are not at all experienced. It is very much

regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real husband, who maintains you, and are searching after some paramour to worship.

Purport

King Vena was so foolish that he accused the saintly sages of being inexperienced like small children. In other words, he was accusing them of not having perfect knowledge. In this way he could reject their advice and make accusations against them, comparing them to a woman who does not care for her husband who maintains her but goes to satisfy a paramour who does not maintain her. The purpose of this simile is apparent: It is the duty of the *kṣatriyas* to engage the *brāhmaṇas* in different types of religious activities, and the king is supposed to be the maintainer of the *brāhmaṇas*. If the *brāhmaṇas* do not worship the king but instead go to the demigods, they are as polluted as unchaste women.

ŚB 4.14.24

अवजानन्त्यमी मूढा नृपरूपिणमीश्वरम् ।
नानुविन्दन्ति ते भद्रमिह लोके परत्र च ॥ २४ ॥

avajānanty amī mūḍhā
nṛpa-rūpiṇam īśvaram

nānuvindanti te bhadram
iha loke paratra ca

Synonyms

avajānanti — disrespect; *amī* — those (who); *mūḍhāḥ* — being ignorant; *nṛpa-rūpiṇam* — in the form of the king; *īśvaram* — the Personality of Godhead; *na* — not; *anuvindanti* — experience; *te* — they; *bhadram* — happiness; *iha* — in this; *loke* — world; *paratra* — after death; *ca* — also.

Translation

Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.

ŚB 4.14.25

को यज्ञपुरुषो नाम यत्र वो भक्तिरीदृशी ।
भर्तृस्नेहविदूराणां यथा जारे कुयोषिताम् ॥ २५ ॥

ko yajña-puruṣo nāma
yatra vo bhaktir īdṛśī
bhartṛ-sneha-vidūrāṇāṁ
yathā jāre kuyoṣitām

Synonyms

kaḥ — who (is); *yajña-puruṣaḥ* — the enjoyer of all sacrifices; *nāma* — by name; *yatra* — unto whom; *vaḥ* — your; *bhaktiḥ* — devotional service; *īdṛśī* — so great; *bhartṛ* — for the husband; *sneha* — affection; *vidūrāṇām* — bereft of; *yathā* — like; *jāre* — unto the paramour; *ku-yoṣitām* — of unchaste women.

Translation

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

ŚB 4.14.26-27

विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः ।
पर्जन्यो धनदः सोमः क्षितिरग्निरपाम्पतिः ॥ २६ ॥
एते चान्ये च विबुधाः प्रभवो वरशापयोः ।
देहे भवन्ति नृपतेः सर्वदेवमयो नृपः ॥ २७ ॥

viṣṇur viriñco giriśa
indro vāyur yamo raviḥ
parjanyo dhanadaḥ somaḥ
kṣitir agnir apāmpatiḥ

ete cānye ca vibudhāḥ
prabhavo vara-śāpayoḥ

dehe bhavanti nṛpateḥ
sarva-devamayo nṛpaḥ

Synonyms

viṣṇuḥ — Lord Viṣṇu; *viriñcaḥ* — Lord Brahmā; *giriśaḥ* — Lord Śiva; *indraḥ* — Lord Indra; *vāyuḥ* — Vāyu, the director of the air; *yamaḥ* — Yama, the superintendent of death; *raviḥ* — the sun-god; *parjanyaḥ* — the director of rainfall; *dhana-daḥ* — Kuvera, the treasurer; *somaḥ* — the moon-god; *kṣitiḥ* — the predominating deity of the earth; *agniḥ* — the fire-god; *apām-patiḥ* — Varuṇa, the lord of waters; *ete* — all these; *ca* — and; *anye* — others; *ca* — also; *vibudhāḥ* — demigods; *prabhavaḥ* — competent; *vara-śāpayoḥ* — in both benediction and curse; *dehe* — in the body; *bhavanti* — abide; *nṛpateḥ* — of the king; *sarva-devamayaḥ* — comprising all demigods; *nṛpaḥ* — the king.

Translation

Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vāyu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Varuṇa, the lord of waters; and all others who are great and competent to bestow benedictions or to curse — all abide in the body of the

king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.

Purport

There are many demons who think of themselves as the Supreme and present themselves as the directors of the sun, moon and other planets. This is all due to false pride. Similarly, King Vena developed the demonic mentality and presented himself as the Supreme Personality of Godhead. Such demons are numerous in this Age of Kali, and all of them are condemned by great sages and saintly persons.

ŚB 4.14.28

तस्मान्मां कर्मभिर्विप्रा यजध्वं गतमत्सराः ।
बलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक्पुमान् ॥ २८ ॥

tasmān māṁ karmabhir viprā
yajadhvaṁ gata-matsarāḥ
baliṁ ca mahyaṁ harata
matto 'nyaḥ ko 'gra-bhuk pumān

Synonyms

tasmāt — for this reason; *mām* — me; *karmabhiḥ* — by ritualistic activities; *viprāḥ* — O *brāhmaṇas*; *yajadhvam* — worship; *gata* — without; *matsarāḥ* — being envious; *balim* —

paraphernalia for worship; *ca* — also; *mahyam* — unto me; *harata* — bring; *mattaḥ* — than me; *anyaḥ* — other; *kaḥ* — who (is); *agra-bhuk* — the enjoyer of the first oblations; *pumān* — personality.

Translation

King Vena continued: For this reason, O brāhmaṇas, you should abandon your envy of me, and by your ritualistic activities you should worship me and offer me all paraphernalia. If you are intelligent, you should know that there is no personality superior to me who can accept the first oblations of all sacrifices.

Purport

As stated by Kṛṣṇa Himself throughout *Bhagavad-gītā*, there is no truth superior to Him. King Vena was imitating the Supreme Personality of Godhead and was also speaking out of false pride, presenting himself as the Supreme Lord. These are all characteristics of a demonic person.

ŚB 4.14.29

मैत्रेय उवाच
इत्थं विपर्ययमतिः पापीयानुत्पथं गतः ।
अनुनीयमानस्तद्याच्ञां न चक्रे भ्रष्टमङ्गलः ॥ २९ ॥

maitreya uvāca

itthaṁ viparyaya-matiḥ
pāpīyān utpathaṁ gataḥ
anunīyamānas tad-yācñāṁ
na cakre bhraṣṭa-maṅgalaḥ

Synonyms

maitreyaḥ uvāca — Maitreya said; *ittham* — thus; *viparyaya-matiḥ* — one who has developed perverse intelligence; *pāpīyān* — most sinful; *utpatham* — from the right path; *gataḥ* — having gone; *anunīyamānaḥ* — being offered all respect; *tat-yācñām* — the request of the sages; *na* — not; *cakre* — accepted; *bhraṣṭa* — bereft of; *maṅgalaḥ* — all good fortune.

Translation

The great sage Maitreya continued: Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune. He could not accept the requests of the great sages, which the sages put before him with great respect, and therefore he was condemned.

Purport

The demons certainly cannot have any faith in the words of authorities. In fact, they are always disrespectful to authorities. They manufacture their own religious principles and disobey great per-

sonalities like Vyāsa, Nārada and even the Supreme Personality of Godhead, Kṛṣṇa. As soon as one disobeys authority, he immediately becomes very sinful and loses his good fortune. The King was so puffed up and impudent that he dared disrespect the great saintly personalities, and this brought him ruination.

ŚB 4.14.30

इति तेऽसत्कृतास्तेन द्विजाः पण्डितमानिना ।
भग्नायां भव्ययाच्ञायां तस्मै विदुर चुक्रुधुः ॥ ३० ॥

iti te 'sat-kṛtās tena
dvijāḥ paṇḍita-māninā
bhagnāyāṁ bhavya-yācñāyāṁ
tasmai vidura cukrudhuḥ

Synonyms

iti — thus; *te* — all the great sages; *asat-kṛtāḥ* — being insulted; *tena* — by the King; *dvijāḥ* — the *brāhmaṇas*; *paṇḍita-māninā* — thinking himself to be very learned; *bhagnāyām* — being broken; *bhavya* — auspicious; *yācñāyām* — their request; *tasmai* — at him; *vidura* — O Vidura; *cukrudhuḥ* — became very angry.

Translation

My dear Vidura, all good fortune unto you. The foolish King,

who thought himself very learned, thus insulted the great sages, and the sages, being brokenhearted by the King's words, became very angry at him.

ŚB 4.14.31

हन्यतां हन्यतामेष पापः प्रकृतिदारुणः ।
जीवञ्जगदसावाशु कुरुते भस्मसाद् ध्रुवम् ॥ ३१ ॥

hanyatāṁ hanyatām eṣa
pāpaḥ prakṛti-dāruṇaḥ
jīvañ jagad asāv āśu
kurute bhasmasād dhruvam

Synonyms

hanyatām — kill him; *hanyatām* — kill him; *eṣaḥ* — this king; *pāpaḥ* — representative of sin; *prakṛti* — by nature; *dāruṇaḥ* — most dreadful; *jīvan* — while living; *jagat* — the whole world; *asau* — he; *āśu* — very soon; *kurute* — will make; *bhasmasāt* — into ashes; *dhruvam* — certainly.

Translation

All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.

Purport

Saintly persons are generally very kind to all kinds of living entities, but they are not unhappy when a serpent or a scorpion is killed. It is not good for saintly persons to kill, but they are encouraged to kill demons, who are exactly like serpents and scorpions. Therefore all the saintly sages decided to kill King Vena, who was so dreadful and dangerous to all human society. We can appreciate the extent to which the saintly sages actually controlled the king. If the king or government becomes demonic, it is the duty of a saintly person to upset the government and replace it with deserving persons who follow the orders and instructions of saintly persons.

ŚB 4.14.32

नायमर्हत्यसद्वृत्तो नरदेववरासनम् ।
योऽधियज्ञपतिं विष्णुं विनिन्दत्यनपत्रपः ॥ ३२ ॥

nāyam arhaty asad-vṛtto
naradeva-varāsanam
yo 'dhiyajña-patiṁ viṣṇuṁ
vinindaty anapatrapaḥ

Synonyms

na — never; *ayam* — this man; *arhati* — deserves; *asat-vṛttaḥ* — full of impious activities; *nara-deva* — of the worldly king or worldly god; *vara-āsanam* — the exalted throne; *yaḥ* — he

who; *adhiyajña-patim* — the master of all sacrifices; *viṣṇum* — Lord Viṣṇu; *vinindati* — insults; *anapatrapaḥ* — shameless.

Translation

The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Viṣṇu.

Purport

One should not at any time tolerate blasphemy and insults against Lord Viṣṇu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Viṣṇu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.

ŚB 4.14.33

को वैनं परिचक्षीत वेनमेकमृतेऽशुभम् ।
प्राप्त ईदृशमैश्वर्यं यदनुग्रहभाजनः ॥ ३३ ॥

ko vainaṁ paricakṣīta

venam ekam ṛte 'śubham
prāpta īdṛśam aiśvaryaṁ
yad-anugraha-bhājanaḥ

Synonyms

kaḥ — who; *vā* — indeed; *enam* — the Lord; *paricakṣīta* — would blaspheme; *venam* — King Vena; *ekam* — alone; *ṛte* — but for; *aśubham* — inauspicious; *prāptaḥ* — having obtained; *īdṛśam* — like this; *aiśvaryam* — opulence; *yat* — whose; *anugraha* — mercy; *bhājanaḥ* — receiving.

Translation

But for King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead, by whose mercy one is awarded all kinds of fortune and opulence?

Purport

When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination. Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord.

ŚB 4.14.34

इत्थं व्यवसिता हन्तुमृषयो रूढमन्यवः ।

निजघ्नुर्हुङ्कृतैर्वेनं हतमच्युतनिन्दया ॥ ३४ ॥

itthaṁ vyavasitā hantum
ṛṣayo rūḍha-manyavaḥ
nijaghnur huṅkṛtair venaṁ
hatam acyuta-nindayā

Synonyms

ittham — thus; *vyavasitāḥ* — decided; *hantum* — to kill; *ṛṣayaḥ* — the sages; *rūḍha* — manifested; *manyavaḥ* — their anger; *nijaghnuḥ* — they killed; *hum-kṛtaiḥ* — by angry words or by sounds of *hum*; *venam* — King Vena; *hatam* — dead; *acyuta* — against the Supreme Personality of Godhead; *nindayā* — by blasphemy.

Translation

The great sages, thus manifesting their covert anger, immediately decided to kill the King. King Vena was already as good as dead due to his blasphemy against the Supreme Personality of Godhead. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.

ŚB 4.14.35

ऋषिभिः स्वाश्रमपदं गते पुत्रकलेवरम् ।
सुनीथा पालयामास विद्यायोगेन शोचती ॥ ३५ ॥

ṛṣibhiḥ svāśrama-padaṁ
gate putra-kalevaram
sunīthā pālayām āsa
vidyā-yogena śocatī

Synonyms

ṛṣibhiḥ — by the sages; *sva-āśrama-padam* — to their own respective hermitages; *gate* — having returned; *putra* — of her son; *kalevaram* — the body; *sunīthā* — Sunīthā, the mother of King Vena; *pālayām āsa* — preserved; *vidyā-yogena* — by *mantra* and ingredients; *śocatī* — while lamenting.

Translation

After all the sages returned to their respective hermitages, the mother of King Vena, Sunīthā, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras [mantra-yogena].

ŚB 4.14.36

एकदा मुनयस्ते तु सरस्वत्सलिलाप्लुताः ।
हुत्वाग्नीन् सत्कथाश्चक्रुरुपविष्टाः सरित्तटे ॥ ३६ ॥

ekadā munayas te tu
sarasvat-salilāplutāḥ

hutvāgnīn sat-kathāś cakrur
upaviṣṭāḥ sarit-taṭe

Synonyms

ekadā — once upon a time; *munayaḥ* — all those great saintly persons; *te* — they; *tu* — then; *sarasvat* — of the river Sarasvatī; *salila* — in the water; *āplutāḥ* — bathed; *hutvā* — offering oblations; *agnīn* — into the fires; *sat-kathāḥ* — discussions about transcendental subject matters; *cakruḥ* — began to do; *upaviṣṭāḥ* — sitting; *sarit-taṭe* — by the side of the river.

Translation

Once upon a time, the same saintly persons, after taking their bath in the river Sarasvatī, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.

ŚB 4.14.37

वीक्ष्योत्थितांस्तदोत्पातानाहुर्लोकभयङ्करान् ।
अप्यभद्रमनाथाया दस्युभ्यो न भवेद्भुवः ॥ ३७ ॥

vīkṣyotthitāṁs tadotpātān
āhur loka-bhayaṅkarān

apy abhadram anāthāyā
dasyubhyo na bhaved bhuvaḥ

Synonyms

vīkṣya — having seen; *utthitān* — developed; *tadā* — then; *utpātān* — disturbances; *āhuḥ* — they began to say; *loka* — in society; *bhayam-karān* — causing panic; *api* — whether; *abhadram* — misfortune; *anāthāyāḥ* — having no ruler; *dasyubhyaḥ* — from thieves and rogues; *na* — not; *bhavet* — may happen; *bhuvaḥ* — of the world.

Translation

In those days there were various disturbances in the country that were creating a panic in society. Therefore all the sages began to talk amongst themselves: Since the King is dead and there is no protector in the world, misfortune may befall the people in general on account of rogues and thieves.

Purport

Whenever there is a disturbance in the state, or a panic situation, the property and lives of the citizens become unsafe. This is caused by the uprising of various thieves and rogues. At such a time it is to be understood that the ruler, or the government, is dead. All of these misfortunes happened due to the death of King Vena. Thus the saintly persons became very anxious for the safety

of the people in general. The conclusion is that even though saintly persons have no business in political affairs, they are always compassionate upon the people in general. Thus even though they are always aloof from society, out of mercy and compassion they consider how the citizens can peacefully execute their rituals and follow the rules and regulations of *varṇāśrama-dharma.* That was the concern of these sages. In this Age of Kali, everything is disturbed. Therefore saintly persons should take to the chanting of the Hare Kṛṣṇa *mantra,* as recommended in the *śāstras:*

harer nāma harer nāma
harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

Both for spiritual and material prosperity, everyone should devotedly chant the Hare Kṛṣṇa *mantra.*

ŚB 4.14.38

एवं मृशन्त ऋषयो धावतां सर्वतोदिशम् ।
पांसुः समुत्थितो भूरिश्चोराणामभिलुम्पताम् ॥ ३८ ॥

evaṁ mṛśanta ṛṣayo
dhāvatāṁ sarvato-diśam
pāṁsuḥ samutthito bhūriś
corāṇām abhilumpatām

Synonyms

evam — thus; *mṛśantaḥ* — while considering; *ṛṣayaḥ* — the great saintly persons; *dhāvatām* — running; *sarvataḥ-diśam* — from all directions; *pāṁsuḥ* — dust; *samutthitaḥ* — arose; *bhūriḥ* — much; *corāṇām* — from thieves and rogues; *abhilumpatām* — engaged in plundering.

Translation

When the great sages were carrying on their discussion in this way, they saw a dust storm arising from all directions. This storm was caused by the running of thieves and rogues, who were engaged in plundering the citizens.

Purport

Thieves and rogues simply await some political upset in order to take the opportunity to plunder the people in general. To keep thieves and rogues inactive in their profession, a strong government is always required.

ŚB 4.14.39-40

तदुपद्रवमाज्ञाय लोकस्य वसु लुम्पताम् ।
भर्तर्युपरते तस्मिन्नन्योन्यं च जिघांसताम् ॥ ३९ ॥
चोरप्रायं जनपदं हीनसत्त्वमराजकम् ।
लोकान्नावारयञ्छक्ता अपि तद्दोषदर्शिनः ॥ ४० ॥

tad upadravam ājñāya
lokasya vasu lumpatām
bhartary uparate tasminn
anyonyaṁ ca jighāṁ-satām

cora-prāyaṁ jana-padaṁ
hīna-sattvam arājakam
lokān nāvārayañ chaktā
api tad-doṣa-darśinaḥ

Synonyms

tat — at that time; *upadravam* — the disturbance; *ājñāya* — understanding; *lokasya* — of the people in general; *vasu* — riches; *lumpatām* — by those who were plundering; *bhartari* — the protector; *uparate* — being dead; *tasmin* — King Vena; *anyonyam* — one another; *ca* — also; *jighāṁ satām* — desiring to kill; *cora-prāyam* — full of thieves; *jana-padam* — the state; *hīna* — bereft of; *sattvam* — regulation; *arājakam* — without a king; *lokān* — the thieves and rogues; *na* — not; *avārayan* — they subdued; *śaktāḥ* — able to do so; *api* — although; *tat-doṣa* — the fault of that; *darśinaḥ* — considering.

Translation

Upon seeing the dust storm, the saintly persons could under-

stand that there were a great deal of irregularities due to the death of King Vena. Without government, the state was devoid of law and order, and consequently there was a great uprising of murderous thieves and rogues, who were plundering the riches of the people in general. Although the great sages could subdue the disturbance by their powers — just as they could kill the King — they considered it improper on their part to do so. Thus they did not attempt to stop the disturbance.

Purport

The saintly persons and great sages killed King Vena out of emergency, but they did not choose to take part in the government in order to subdue the uprising of thieves and rogues, which took place after the death of King Vena. It is not the duty of *brāhmaṇas* and saintly persons to kill, although they may sometimes do so in the case of an emergency. They could kill all the thieves and rogues by the prowess of their *mantras,* but they thought it the duty of *kṣatriya* kings to do so. Thus they reluctantly did not take part in the killing business.

ŚB 4.14.41

ब्राह्मण: समदृक् शान्तो दीनानां समुपेक्षक: ।
स्रवते ब्रह्म तस्यापि भिन्नभाण्डात्पयो यथा ॥ ४१ ॥

brāhmaṇaḥ sama-dṛk śānto

dīnānāṁ samupekṣakaḥ
sravate brahma tasyāpi
bhinna-bhāṇḍāt payo yathā

Synonyms

brāhmaṇaḥ — a *brāhmaṇa*; *sama-dṛk* — equipoised; *śāntaḥ* — peaceful; *dīnānām* — the poor; *samupekṣakaḥ* — grossly neglecting; *sravate* — diminishes; *brahma* — spiritual power; *tasya* — his; *api* — certainly; *bhinna-bhāṇḍāt* — from a cracked pot; *payaḥ* — water; *yathā* — just as.

Translation

The great sages began to think that although a brāhmaṇa is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brāhmaṇa's spiritual power diminishes, just as water kept in a cracked pot leaks out.

Purport

Brāhmaṇas, the topmost section of human society, are mostly devotees. They are generally unaware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society,

it is said that due to such neglect their spiritual knowledge diminishes. Almost all the sages go to the Himālayas for their personal benefit, but Prahlāda Mahārāja said that he did not want liberation alone. He decided to wait until he was able to deliver all the fallen souls of the world.

In their elevated condition, the *brāhmaṇas* are called Vaiṣṇavas. There are two types of *brāhmaṇas* — namely, *brāhmaṇa-paṇḍita* and *brāhmaṇa-vaiṣṇava.* A qualified *brāhmaṇa* is naturally very learned, but when his learning is advanced in understanding the Supreme Personality of Godhead, he becomes a *brāhmaṇa-vaiṣṇava.* Unless one becomes a Vaiṣṇava, one's perfection of brahminical culture is incomplete.

The saintly persons considered very wisely that although King Vena was very sinful, he was born in a family descending from Dhruva Mahārāja. Therefore the semen in the family must be protected by the Supreme Personality of Godhead, Keśava. As such, the sages wanted to take some steps to relieve the situation. For want of a king, everything was being disturbed and turned topsy-turvy.

ŚB 4.14.42

नाङ्गस्य वंशो राजर्षेरेष संस्थातुमर्हति ।
अमोघवीर्या हि नृपा वंशेऽस्मिन् केशवाश्रयाः ॥ ४२ ॥

nāṅgasya vaṁśo rājarṣer
eṣa saṁsthātum arhati
amogha-vīryā hi nṛpā
vaṁśe 'smin keśavāśrayāḥ

Synonyms

na — not; *aṅgasya* — of King Aṅga; *vaṁśaḥ* — family line; *rāja-ṛṣeḥ* — of the saintly King; *eṣaḥ* — this; *saṁsthā-tum* — to be stopped; *arhati* — ought; *amogha* — without sin, powerful; *vīryāḥ* — their semen; *hi* — because; *nṛpāḥ* — kings; *vaṁśe* — in the family; *asmin* — this; *keśava* — of the Supreme Personality of Godhead; *āśrayāḥ* — under the shelter.

Translation

The sages decided that the descendants of the family of the saintly King Aṅga should not be stopped, for in this family the semen was very powerful and the children were prone to become devotees of the Lord.

Purport

The purity of hereditary succession is called *amogha-vīrya*. The pious seminal succession in the twice-born families of the *brāhmaṇas* and *kṣatriyas* especially, as well as in the families of *vaiśyas* also, must be kept very pure by the observation of the purificatory processes beginning with *garbhādhā-*

na-saṁskāra, which is observed before conceiving a child. Unless this purificatory process is strictly observed, especially by the *brāhmaṇas,* the family descendants become impure, and gradually sinful activities become visible in the family. Mahārāja Aṅga was very pure because of the purification of semen in the family of Mahārāja Dhruva. However, his semen became contaminated in association with his wife, Sunīthā, who happened to be the daughter of death personified. Because of this polluted semen, King Vena was produced. This was a catastrophe in the family of Dhruva Mahārāja. All the saintly persons and sages considered this point, and they decided to take action in this matter, as described in the following verses.

ŚB 4.14.43

विनिश्चित्यैवमृषयो विपन्नस्य महीपतेः ।
ममन्थुरूरुं तरसा तत्रासीद्बाहुको नरः ॥ ४३ ॥

viniścityaivam ṛṣayo
vipannasya mahīpateḥ
mamanthur ūruṁ tarasā
tatrāsīd bāhuko naraḥ

Synonyms

viniścitya — deciding; *evam* — thus; *ṛṣayaḥ* — the great sages; *vipannasya* — dead; *mahī-pateḥ* — of the King; *maman-*

thuḥ — churned; *ūrum* — the thighs; *tarasā* — with specific power; *tatra* — thereupon; *āsīt* — was born; *bāhukaḥ* — of the name Bāhuka (dwarf); *naraḥ* — a person.

Translation

After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarflike person was born from King Vena's body.

Purport

That a person was born by the churning of the thighs of King Vena proves that the spirit soul is individual and separate from the body. The great sages and saintly persons could beget another person from the body of the dead King Vena, but it was not possible for them to bring King Vena back to life. King Vena was gone, and certainly he had taken another body. The saintly persons and sages were only concerned with the body of Vena because it was a result of the seminal succession in the family of Mahārāja Dhruva. Consequently, the ingredients by which another body could be produced were there in the body of King Vena. By a certain process, when the thighs of the dead body were churned, another body came out. Although dead, the body of King Vena was preserved by drugs and by *mantras* chanted by King Vena's mother.

In this way the ingredients for the production of another body were there. When the body of the person named Bāhuka came out of the dead body of King Vena, it was really not very astonishing. It was simply a question of knowing how to do it. From the semen of one body, another body is produced, and the life symptoms are visible due to the soul's taking shelter of this body. One should not think that it was impossible for another body to come out of the dead body of Mahārāja Vena. This was performed by the skillful action of the sages.

ŚB 4.14.44

काककृष्णोऽतिह्रस्वाङ्गो ह्रस्वबाहुर्महाहनुः ।
ह्रस्वपान्निम्ननासाग्रो रक्ताक्षस्ताम्रमूर्धजः ॥ ४४ ॥

kāka-kṛṣṇo 'tihrasvāṅgo
hrasva-bāhur mahā-hanuḥ
hrasva-pān nimna-nāsāgro
raktākṣas tāmra-mūrdhajaḥ

Synonyms

kāka-kṛṣṇaḥ — as black as a crow; *ati-hrasva* — very short; *aṅgaḥ* — his limbs; *hrasva* — short; *bāhuḥ* — his arms; *mahā* — big; *hanuḥ* — his jaws; *hrasva* — short; *pāt* — his legs; *nimna* — flat; *nāsa-agraḥ* — the tip of his nose; *rakta* — reddish; *akṣaḥ* — his eyes; *tāmra* — copperlike; *mūrdha-jaḥ* —

his hair.

Translation

This person born from King Vena's thighs was named Bāhuka, and his complexion was as black as a crow's. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.

ŚB 4.14.45

तं तु तेऽवनतं दीनं किं करोमीति वादिनम् ।
निषीदेत्यब्रुवंस्तात स निषादस्ततोऽभवत् ॥ ४५ ॥

taṁ tu te 'vanataṁ dīnaṁ
kiṁ karomīti vādinam
niṣīdety abruvaṁs tāta
sa niṣādas tato 'bhavat

Synonyms

tam — unto him; *tu* — then; *te* — the sages; *avanatam* — bowed down; *dīnam* — meek; *kim* — what; *karomi* — shall I do; *iti* — thus; *vādinam* — inquiring; *niṣīda* — just sit down; *iti* — thus; *abruvan* — they replied; *tāta* — my dear Vidura; *saḥ* — he; *niṣādaḥ* — of the name Niṣāda; *tataḥ* — thereafter; *abhavat* — became.

Translation

He was very submissive and meek, and immediately after his birth he bowed down and inquired, "Sirs, what shall I do?" The great sages replied, "Please sit down [niṣīda]." Thus Niṣāda, the father of the Naiṣāda race, was born.

Purport

It is said in the *śāstras* that the head of the body represents the *brāhmaṇas,* the arms represent the *kṣatriyas,* the abdomen represents the *vaiśyas,* and the legs, beginning with the thighs, represent the *śūdras.* The *śūdras* are sometimes called black, or *kṛṣṇa.* The *brāhmaṇas* are called *śukla,* or white, and the *kṣatriyas* and the *vaiśyas* are a mixture of black and white. However, those who are extraordinarily white are said to have skin produced out of white leprosy. It may be concluded that white or a golden hue is the color of the higher caste, and black is the complexion of the *śūdras.*

ŚB 4.14.46

तस्य वंश्यास्तु नैषादा गिरिकाननगोचराः ।
येनाहरज्जायमानो वेनकल्मषमुल्बणम् ॥ ४६ ॥

tasya vaṁśyās tu naiṣādā
giri-kānana-gocarāḥ
yenāharaj jāyamāno

vena-kalmaṣam ulbaṇam

Synonyms

tasya — his (Niṣāda's); *vaṁśyāḥ* — descendants; *tu* — then; *naiṣādāḥ* — called Naiṣādas; *giri-kānana* — the hills and forests; *gocarāḥ* — inhabiting; *yena* — because; *aharat* — he took upon himself; *jāyamānaḥ* — being born; *vena* — of King Vena; *kalmaṣam* — all kinds of sin; *ulbaṇam* — very fearful.

Translation

After his [Niṣāda's] birth, he immediately took charge of all the resultant actions of King Vena's sinful activities. As such, this Naiṣāda class are always engaged in sinful activities like stealing, plundering and hunting. Consequently they are only allowed to live in the hills and forests.

Purport

The Naiṣādas are not allowed to live in cities and towns because they are sinful by nature. As such, their bodies are very ugly, and their occupations are also sinful. We should, however, know that even these sinful men (who are sometimes called Kirātas) can be delivered from their sinful condition to the topmost Vaiṣṇava platform by the mercy of a pure devotee. Engagement in the transcendental loving devotional service of the Lord can make anyone, however sinful he may be, fit to return home, back to

Godhead. One has only to become free from all contamination by the process of devotional service. In this way everyone can become fit to return home, back to Godhead. This is confirmed by the Lord Himself in Bhagavad-gītā (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter of Me, though they be of lower birth — women, *vaiśyas* [merchants] as well as *śūdras* [workers] — can approach the supreme destination."

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Story of King Vena."

CHAPTER FIFTEEN

King Pṛthu's Appearance and Coronation

ŚB 4.15.1

मैत्रेय उवाच
अथ तस्य पुनर्विप्रैरपुत्रस्य महीपतेः ।
बाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यत ॥ १ ॥

maitreya uvāca

atha tasya punar viprair

aputrasya mahīpateḥ

bāhubhyāṁ mathyamānābhyāṁ

mithunaṁ samapadyata

Synonyms

maitreyaḥ uvāca — Maitreya continued to speak; *atha* — thus; *tasya* — his; *punaḥ* — again; *vipraiḥ* — by the *brāhmaṇas*; *aputrasya* — without a son; *mahīpateḥ* — of the King; *bāhubhyām* — from the arms; *mathyamānābhyām* — being churned; *mithunam* — a couple; *samapadyata* — took birth.

Translation

The great sage Maitreya continued: My dear Vidura, thus the brāhmaṇas and the great sages again churned the two arms of King Vena's dead body. As a result a male and female couple came out of his arms.

ŚB 4.15.2

तद् दृष्ट्वा मिथुनं जातमृषयो ब्रह्मवादिनः ।
ऊचुः परमसन्तुष्टा विदित्वा भगवत्कलाम् ॥ २ ॥

tad dṛṣṭvā mithunaṁ jātam
ṛṣayo brahma-vādinaḥ
ūcuḥ parama-santuṣṭā
viditvā bhagavat-kalām

Synonyms

tat — that; *dṛṣṭvā* — seeing; *mithunam* — couple; *jātam* — born; *ṛṣayaḥ* — the great sages; *brahma-vādinaḥ* — very learned in Vedic knowledge; *ūcuḥ* — said; *parama* — very much; *santuṣṭāḥ* — being pleased; *viditvā* — knowing; *bhagavat* — of the Supreme Personality of Godhead; *kalām* — expansion.

Translation

The great sages were highly learned in Vedic knowledge. When they saw the male and female born of the arms of Vena's body,

they were very pleased, for they could understand that the couple was an expansion of a plenary portion of Viṣṇu, the Supreme Personality of Godhead.

Purport

The method adopted by the great sages and scholars, who were learned in Vedic knowledge, was perfect. They removed all the reactions of King Vena's sinful activities by seeing that King Vena first gave birth to Bāhuka, described in the previous chapter. After King Vena's body was thus purified, a male and female came out of it, and the great sages could understand that this was an expansion of Lord Viṣṇu. This expansion, of course, was not *viṣṇu-tattva* but a specifically empowered expansion of Lord Viṣṇu known as *āveśa.*

ŚB 4.15.3

ऋषय ऊचुः
एष विष्णोर्भगवतः कला भुवनपालिनी ।
इयं च लक्ष्म्याः सम्भूतिः पुरुषस्यानपायिनी ॥ ३ ॥

ṛṣaya ūcuḥ
eṣa viṣṇor bhagavataḥ
kalā bhuvana-pālinī
iyaṁ ca lakṣmyāḥ sambhūtiḥ
puruṣasyānapāyinī

Synonyms

ṛṣayaḥ ūcuḥ — the sages said; *eṣaḥ* — this male; *viṣṇoḥ* — of Lord Viṣṇu; *bhagavataḥ* — of the Supreme Personality of Godhead; *kalā* — expansion; *bhuvana-pālinī* — who maintains the world; *iyam* — this female; *ca* — also; *lakṣmyāḥ* — of the goddess of fortune; *sambhūtiḥ* — expansion; *puruṣasya* — of the Lord; *anapāyinī* — inseparable.

Translation

The great sages said: The male is a plenary expansion of the power of Lord Viṣṇu, who maintains the entire universe, and the female is a plenary expansion of the goddess of fortune, who is never separated from the Lord.

Purport

The significance of the goddess of fortune's never being separated from the Lord is clearly mentioned herein. People in the material world are very fond of the goddess of fortune, and they want her favor in the form of riches. They should know, however, that the goddess of fortune is inseparable from Lord Viṣṇu. Materialists should understand that the goddess of fortune should be worshiped along with Lord Viṣṇu and should not be regarded separately. Materialists seeking the favor of the goddess of fortune must worship Lord Viṣṇu and Lakṣmī together to maintain ma-

terial opulence. If a materialist follows the policy of Rāvaṇa, who wanted to separate Sītā from Lord Rāmacandra, the process of separation will vanquish him. Those who are very rich and have taken favor of the goddess of fortune in this world must engage their money in the service of the Lord. In this way they can continue in their opulent position without disturbance.

ŚB 4.15.4

अयं तु प्रथमो राज्ञां पुमान् प्रथयिता यशः ।
पृथुर्नाम महाराजो भविष्यति पृथुश्रवाः ॥ ४ ॥

ayaṁ tu prathamo rājñāṁ
pumān prathayitā yaśaḥ
pṛthur nāma mahārājo
bhaviṣyati pṛthu-śravāḥ

Synonyms

ayam — this; *tu* — then; *prathamaḥ* — the first; *rājñām* — of kings; *pumān* — the male; *prathayitā* — will expand; *yaśaḥ* — reputation; *pṛthuḥ* — Mahārāja Pṛthu; *nāma* — by name; *mahā-rājaḥ* — the great king; *bhaviṣyati* — will become; *pṛthu-śravāḥ* — of wide renown.

Translation

Of the two, the male will be able to expand his reputation

throughout the world. His name will be Pṛthu. Indeed, he will be the first among kings.

Purport

There are different types of incarnations of the Supreme Personality of Godhead. In the *śāstras* it is said that Garuḍa (the carrier of Lord Viṣṇu) and Lord Śiva and Ananta are all very powerful incarnations of the Brahman feature of the Lord. Similarly, Śacīpati, or Indra, the King of heaven, is an incarnation of the lusty feature of the Lord. Aniruddha is an incarnation of the Lord's mind. Similarly, King Pṛthu is an incarnation of the ruling force of the Lord. Thus the saintly persons and great sages predicted the future activities of King Pṛthu, who was already explained as a partial incarnation of a plenary expansion of the Lord.

ŚB 4.15.5

इयं च सुदती देवी गुणभूषणभूषणा ।
अर्चिर्नाम वरारोहा पृथुमेवावरुन्धती ॥ ५ ॥

iyaṁ ca sudatī devī
guṇa-bhūṣaṇa-bhūṣaṇā
arcir nāma varārohā
pṛthum evāvarundhatī

Synonyms

iyam — this female child; *ca* — and; *su-datī* — who has very nice teeth; *devī* — the goddess of fortune; *guṇa* — by good qualities; *bhūṣaṇa* — ornaments; *bhūṣaṇā* — who beautifies; *arciḥ* — Arci; *nāma* — by name; *vara-ārohā* — very beautiful; *pṛthum* — unto King Pṛthu; *eva* — certainly; *avarundhatī* — being very much attached.

Translation

The female has such beautiful teeth and beautiful qualities that she will actually beautify the ornaments she wears. Her name will be Arci. In the future she will accept King Pṛthu as her husband.

ŚB 4.15.6

एष साक्षाद्धरेरंशो जातो लोकरिरक्षया ।
इयं च तत्परा हि श्रीरनुजज्ञेऽनपायिनी ॥ ६ ॥

eṣa sākṣād dharer aṁśo
jāto loka-rirakṣayā
iyaṁ ca tat-parā hi śrīr
anujajñe 'napāyinī

Synonyms

eṣaḥ — this male; *sākṣāt* — directly; *hareḥ* — of the Supreme Personality of Godhead; *aṁśaḥ* — partial representative; *jātaḥ* —

born; *loka* — the entire world; *rirakṣayā* — with a desire to protect; *iyam* — this female; *ca* — also; *tat-parā* — very much attached to him; *hi* — certainly; *śrīḥ* — the goddess of fortune; *anujajñe* — took birth; *anapāyinī* — inseparable.

Translation

In the form of King Pṛthu, the Supreme Personality of Godhead has appeared through a part of His potency to protect the people of the world. The goddess of fortune is the constant companion of the Lord, and therefore she has incarnated partially as Arci to become King Pṛthu's queen.

Purport

In *Bhagavad-gītā* the Lord says that whenever one sees an extraordinary power, he should conclude that a specific partial representation of the Supreme Personality of Godhead is present. There are innumerable such personalities, but not all of them are direct *viṣṇu-tattva* plenary expansions of the Lord. Many living entities are classified among the *śakti-tattvas.* Such incarnations, empowered for specific purposes, are known as *śaktyāveśa-avatāras.* King Pṛthu was such a *śaktyāveśa-avatāra* of the Lord. Similarly, Arci, King Pṛthu's wife, was a *śaktyāveśa-avatāra* of the goddess of fortune.

ŚB 4.15.7

मैत्रेय उवाच
प्रशंसन्ति स्म तं विप्रा गन्धर्वप्रवरा जगुः ।
मुमुचुः सुमनोधाराः सिद्धा नृत्यन्ति स्वःस्त्रियः ॥ ७ ॥

maitreya uvāca
praśaṁsanti sma taṁ viprā
gandharva-pravarā jaguḥ
mumucuḥ sumano-dhārāḥ
siddhā nṛtyanti svaḥ-striyaḥ

Synonyms

maitreyaḥ uvāca — the great saint Maitreya said; *praśaṁsanti sma* — praised, glorified; *tam* — him (Pṛthu); *viprāḥ* — all the *brāhmaṇas*; *gandharva-pravarāḥ* — the best of the Gandharvas; *jaguḥ* — chanted; *mumucuḥ* — released; *sumanaḥ-dhārāḥ* — showers of flowers; *siddhāḥ* — the personalities from Siddhaloka; *nṛtyanti* — were dancing; *svaḥ* — of the heavenly planets; *striyaḥ* — women (the Apsarās).

Translation

The great sage Maitreya continued: My dear Vidurajī, at that time all the brāhmaṇas highly praised and glorified King Pṛthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.

ŚB 4.15.8

शङ्खतूर्यमृदङ्गाद्या नेदुर्दुन्दुभयो दिवि ।
तत्र सर्व उपाजग्मुर्देवर्षिपितृणां गणाः ॥ ८ ॥

śaṅkha-tūrya-mṛdaṅgādyā
nedur dundubhayo divi
tatra sarva upājagmur
devarṣi-pitṝṇāṁ gaṇāḥ

Synonyms

śaṅkha — conches; *tūrya* — bugles; *mṛdaṅga* — drums; *ādyāḥ* — and so on; *neduḥ* — vibrated; *dundubhayaḥ* — kettledrums; *divi* — in outer space; *tatra* — there; *sarve* — all; *upājagmuḥ* — came; *deva-ṛṣi* — demigods and sages; *pitṝṇām* — of forefathers; *gaṇāḥ* — groups.

Translation

Conchshells, bugles, drums and kettledrums vibrated in outer space. Great sages, forefathers and personalities from the heavenly planets all came to earth from various planetary systems.

ŚB 4.15.9-10

ब्रह्मा जगद्गुरुर्देवैः सहासृत्य सुरेश्वरैः ।
वैन्यस्य दक्षिणे हस्ते दृष्ट्वा चिह्नं गदाभृतः ॥ ९ ॥
पादयोररविन्दं च तं वै मेने हरेः कलाम् ।

यस्याप्रतिहतं चक्रमंशः स परमेष्ठिनः ॥ १० ॥

brahmā jagad-gurur devaiḥ
sahāsṛtya sureśvaraiḥ
vainyasya dakṣiṇe haste
dṛṣṭvā cihnaṁ gadābhṛtaḥ

pādayor aravindaṁ ca
taṁ vai mene hareḥ kalām
yasyāpratihataṁ cakram
aṁśaḥ sa parameṣṭhinaḥ

Synonyms

brahmā — Lord Brahmā; *jagat-guruḥ* — the master of the universe; *devaiḥ* — by the demigods; *saha* — accompanied; *āsṛtya* — arriving; *sura-īśvaraiḥ* — with the chiefs of all the heavenly planets; *vainyasya* — of Mahārāja Pṛthu, the son of Vena; *dakṣiṇe* — right; *haste* — on the hand; *dṛṣṭvā* — seeing; *cihnam* — mark; *gadā-bhṛtaḥ* — of Lord Viṣṇu, who carries a club; *pādayoḥ* — on the two feet; *aravindam* — lotus flower; *ca* — also; *tam* — him; *vai* — certainly; *mene* — he understood; *hareḥ* — of the Supreme Personality of Godhead; *kalām* — part of a plenary expansion; *yasya* — whose; *apratihatam* — invincible; *cakram* — disc; *aṁśaḥ* — partial representation; *saḥ* — he; *parameṣṭhinaḥ* — of the

Supreme Personality of Godhead.

Translation

Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.

Purport

There is a system by which one can detect an incarnation of the Supreme Personality of Godhead. Nowadays it has become a cheap fashion to accept any rascal as an incarnation of God, but from this incident we can see that Lord Brahmā personally examined the hands and feet of King Pṛthu for specific signs. In their prophecies the learned sages and *brāhmaṇas* accepted Pṛthu Mahārāja as a plenary partial expansion of the Lord. During the presence of Lord Kṛṣṇa, however, a king declared himself Vāsudeva, and Lord Kṛṣṇa killed him. Before accepting someone as an incarnation of God, one should verify his identity according to the symptoms mentioned in the *śāstras.* Without these symptoms the pretender

is subject to be killed by the authorities for pretending to be an incarnation of God.

ŚB 4.15.11

तस्याभिषेक आरब्धो ब्राह्मणैर्ब्रह्मवादिभिः ।
आभिषेचनिकान्यस्मै आजह्रुः सर्वतो जनाः ॥ ११ ॥

tasyābhiṣeka ārabdho
brāhmaṇair brahma-vādibhiḥ
ābhiṣecanikāny asmai
ājahruḥ sarvato janāḥ

Synonyms

tasya — his; *abhiṣekaḥ* — coronation; *ārabdhaḥ* — was arranged; *brāhmaṇaiḥ* — by the learned *brāhmaṇas*; *brahma-vādibhiḥ* — attached to the Vedic rituals; *ābhiṣecanikāni* — various paraphernalia for performing the ceremony; *asmai* — unto him; *ājahruḥ* — collected; *sarvataḥ* — from all directions; *janāḥ* — people.

Translation

The learned brāhmaṇas, who were very attached to the Vedic ritualistic ceremonies, then arranged for the King's coronation. People from all directions collected all the different paraphernalia for the ceremony. Thus everything was complete.

ŚB 4.15.12

सरित्समुद्रा गिरयो नागा गावः खगा मृगाः ।
द्यौः क्षितिः सर्वभूतानि समाजह्रुरुपायनम् ॥ १२ ॥

sarit-samudrā girayo
nāgā gāvaḥ khagā mṛgāḥ
dyauḥ kṣitiḥ sarva-bhūtāni
samājahrur upāyanam

Synonyms

sarit — the rivers; *samudrāḥ* — the seas; *girayaḥ* — the mountains; *nāgāḥ* — the serpents; *gāvaḥ* — the cows; *khagāḥ* — the birds; *mṛgāḥ* — the animals; *dyauḥ* — the sky; *kṣitiḥ* — the earth; *sarva-bhūtāni* — all living entities; *samājahruḥ* — collected; *upāyanam* — different kinds of presentations.

Translation

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

ŚB 4.15.13

सोऽभिषिक्तो महाराजः सुवासाः साध्वलङ्कृतः ।
पत्न्यार्चिषालङ्कृतया विरेजेऽग्निरिवापरः ॥ १३ ॥

so 'bhiṣikto mahārājaḥ
suvāsāḥ sādhv-alaṅkṛtaḥ
patnyārciṣālaṅkṛtayā
vireje 'gnir ivāparaḥ

Synonyms

saḥ — the King; *abhiṣiktaḥ* — being coronated; *mahārājaḥ* — Mahārāja Pṛthu; *su-vāsāḥ* — exquisitely dressed; *sādhu-alaṅkṛtaḥ* — highly decorated with ornaments; *patnyā* — along with his wife; *arciṣā* — named Arci; *alaṅkṛtayā* — nicely ornamented; *vireje* — appeared; *agniḥ* — fire; *iva* — like; *aparaḥ* — another.

Translation

Thus the great King Pṛthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

ŚB 4.15.14

तस्मै जहार धनदो हैमं वीर वरासनम् ।
वरुण: सलिलस्रावमातपत्रं शशिप्रभम् ॥ १४ ॥

tasmai jahāra dhanado
haimaṁ vīra varāsanam

varuṇaḥ salila-srāvam
ātapatraṁ śaśi-prabham

Synonyms

tasmai — unto him; *jahāra* — presented; *dhana-daḥ* — the treasurer of the demigods (Kuvera); *haimam* — made of gold; *vīra* — O Vidura; *vara-āsanam* — royal throne; *varuṇaḥ* — the demigod Varuṇa; *salila-srāvam* — dropping particles of water; *ātapatram* — umbrella; *śaśi-prabham* — as brilliant as the moon.

Translation

The great sage continued: My dear Vidura, Kuvera presented the great King Pṛthu with a golden throne. The demigod Varuṇa presented him with an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

ŚB 4.15.15

वायुश्च वालव्यजने धर्मः कीर्तिमयीं स्रजम् ।
इन्द्रः किरीटमुत्कृष्टं दण्डं संयमनं यमः ॥ १५ ॥

vāyuś ca vāla-vyajane
dharmaḥ kīrtimayīṁ srajam
indraḥ kirīṭam utkṛṣṭaṁ
daṇḍaṁ saṁyamanaṁ yamaḥ

Synonyms

vāyuḥ — the demigod of air; *ca* — also; *vāla-vyajane* — two *cāmaras* made of hair; *dharmaḥ* — the King of religion; *kīrti-mayīm* — expanding one's name and fame; *srajam* — garland; *indraḥ* — the King of heaven; *kirīṭam* — helmet; *utkṛṣṭam* — very valuable; *daṇḍam* — scepter; *saṁyamanam* — for ruling the world; *yamaḥ* — the superintendent of death.

Translation

The demigod of air, Vāyu, presented King Pṛthu with two whisks [cāmaras] of hair; the King of religion, Dharma, presented him with a flower garland which would expand his fame; the King of heaven, Indra, presented him with a valuable helmet; and the superintendent of death, Yamarāja, presented him with a scepter with which to rule the world.

ŚB 4.15.16

ब्रह्मा ब्रह्ममयं वर्म भारती हारमुत्तमम् ।
हरिः सुदर्शनं चक्रं तत्पत्न्यव्याहतां श्रियम् ॥ १६ ॥

brahmā brahmamayaṁ varma
bhāratī hāram uttamam
hariḥ sudarśanaṁ cakraṁ
tat-patny avyāhatāṁ śriyam

Synonyms

brahmā — Lord Brahmā; *brahma-mayam* — made of spiritual knowledge; *varma* — armor; *bhāratī* — the goddess of learning; *hāram* — necklace; *uttamam* — transcendental; *hariḥ* — the Supreme Personality of Godhead; *su-darśanam cakram* — Sudarśana disc; *tat-patnī* — His wife (Lakṣmī); *avyāhatām* — imperishable; *śriyam* — beauty and opulence.

Translation

Lord Brahmā presented King Pṛthu with a protective garment made of spiritual knowledge. Bhāratī [Sarasvatī], the wife of Brahmā, gave him a transcendental necklace. Lord Viṣṇu presented him with a Sudarśana disc, and Lord Viṣṇu's wife, the goddess of fortune, gave him imperishable opulences.

Purport

All the demigods presented various gifts to King Pṛthu. Hari, an incarnation of the Supreme Personality of Godhead known as Upendra in the heavenly planet, presented the King with a Sudarśana disc. It should be understood that this Sudarśana disc is not exactly the same type of Sudarśana disc used by the Personality of Godhead, Kṛṣṇa, or Viṣṇu. Since Mahārāja Pṛthu was a partial representation of the Supreme Personality of Godhead's

power, the Sudarśana disc given to him represented the partial power of the original Sudarśana disc.

ŚB 4.15.17

दशचन्द्रमसिं रुद्रः शतचन्द्रं तथाम्बिका ।
सोमोऽमृतमयानश्वांस्त्वष्टा रूपाश्रयं रथम् ॥ १७ ॥

daśa-candram asiṁ rudraḥ
śata-candraṁ tathāmbikā
somo 'mṛtamayān aśvāṁs
tvaṣṭā rūpāśrayaṁ ratham

Synonyms

daśa-candram — decorated with ten moons; *asim* — sword; *rudraḥ* — Lord Śiva; *śata-candram* — decorated with one hundred moons; *tathā* — in that manner; *ambikā* — the goddess Durgā; *somaḥ* — the moon-demigod; *amṛta-mayān* — made of nectar; *aśvān* — horses; *tvaṣṭā* — the demigod Viśvakarmā; *rūpa-āśrayam* — very beautiful; *ratham* — a chariot.

Translation

Lord Śiva presented him with a sword within a sheath marked with ten moons, and his wife, the goddess Durgā, presented him with a shield marked with one hundred moons. The moon-demigod presented him with horses made of nectar, and the demigod

Viśvakarmā presented him with a very beautiful chariot.

<u>ŚB 4.15.18</u>

अग्निराजगवं चापं सूर्यो रश्मिमयानिषून् ।
भूः पादुके योगमय्यौ द्यौः पुष्पावलिमन्वहम् ॥ १८ ॥

agnir āja-gavaṁ cāpaṁ
sūryo raśmimayān iṣūn
bhūḥ pāduke yogamayyau
dyauḥ puṣpāvalim anvaham

Synonyms

agniḥ — the demigod of fire; *āja-gavam* — made of the horns of goats and cows; *cāpam* — a bow; *sūryaḥ* — the sun-god; *raśmi-mayān* — brilliant as sunshine; *iṣūn* — arrows; *bhūḥ* — Bhūmi, the predominating goddess of the earth; *pāduke* — two slippers; *yoga-mayyau* — full of mystic power; *dyauḥ* — the demigods in outer space; *puṣpa* — of flowers; *āvalim* — presentation; *anu-aham* — day after day.

Translation

The demigod of fire, Agni, presented him with a bow made of the horns of goats and cows. The sun-god presented him with arrows as brilliant as sunshine. The predominating deity of Bhūrloka presented him with slippers full of mystic power. The

demigods from outer space brought him presentations of flowers again and again.

Purport

This verse describes that the King's slippers were invested with mystic powers (*pāduke yogamayyau*). Thus as soon as the King placed his feet in the slippers they would immediately carry him wherever he desired. Mystic *yogīs* can transfer themselves from one place to another whenever they desire. A similar power was invested in the slippers of King Pṛthu.

ŚB 4.15.19

नाट्यं सुगीतं वादित्रमन्तर्धानं च खेचराः ।
ऋषयश्चाशिषः सत्याः समुद्रः शङ्खमात्मजम् ॥ १९ ॥

nāṭyaṁ sugītaṁ vāditram
antardhānaṁ ca khecarāḥ
ṛṣayaś cāśiṣaḥ satyāḥ
samudraḥ śaṅkham ātmajam

Synonyms

nāṭyam — the art of drama; *su-gītam* — the art of singing sweet songs; *vāditram* — the art of playing musical instruments; *antardhānam* — the art of disappearing; *ca* — also; *khe-carāḥ* — demigods traveling in outer space; *ṛṣayaḥ* — the great sages; *ca* —

also; *āśiṣaḥ* — blessings; *satyāḥ* — infallible; *samudraḥ* — the demigod of the ocean; *śaṅkham* — conchshell; *ātma-jam* — produced from himself.

Translation

The demigods who always travel in outer space gave King Pṛthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

ŚB 4.15.20

सिन्धवः पर्वता नद्यो रथवीथीर्महात्मनः ।
सूतोऽथ मागधो वन्दी तं स्तोतुमुपतस्थिरे ॥ २० ॥

sindhavaḥ parvatā nadyo
ratha-vīthīr mahātmanaḥ
sūto 'tha māgadho vandī
taṁ stotum upatasthire

Synonyms

sindhavaḥ — the seas; *parvatāḥ* — the mountains; *nadyaḥ* — the rivers; *ratha-vīthīḥ* — the paths for the chariot to pass; *mahā-ātmanaḥ* — of the great soul; *sūtaḥ* — a professional who offers praises; *atha* — then; *māgadhaḥ* — a professional bard; *vandī* —

a professional who offers prayers; *tam* — him; *stotum* — to praise; *upatasthire* — presented themselves.

Translation

The seas, mountains and rivers gave him room to drive his chariot without impediments, and a sūta, a māgadha and a vandī offered prayers and praises. They all presented themselves before him to perform their respective duties.

ŚB 4.15.21

स्तावकांस्तानभिप्रेत्य पृथुर्वैन्यः प्रतापवान् ।
मेघनिर्ह्रादया वाचा प्रहसन्निदमब्रवीत् ॥ २१ ॥

stāvakāṁs tān abhipretya
pṛthur vainyaḥ pratāpavān
megha-nirhrādayā vācā
prahasann idam abravīt

Synonyms

stāvakān — engaged in offering prayers; *tān* — those persons; *abhipretya* — seeing, understanding; *pṛthuḥ* — King Pṛthu; *vainyaḥ* — son of Vena; *pratāpa-vān* — greatly powerful; *megha-nirhrādayā* — as grave as the thundering of clouds; *vācā* — with a voice; *prahasan* — smiling; *idam* — this; *abravīt* — he spoke.

Translation

Thus when the greatly powerful King Pṛthu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.

ŚB 4.15.22

पृथुरुवाच
भोः सूत हे मागध सौम्य वन्दिँ-
ल्लोकेऽधुनास्पष्टगुणस्य मे स्यात् ।
किमाश्रयो मे स्तव एष योज्यतां
मा मय्यभूवन्वितथा गिरो वः ॥ २२ ॥

pṛthur uvāca
bhoḥ sūta he māgadha saumya vandil̲
loke 'dhunāspaṣṭa-guṇasya me syāt
kim āśrayo me stava eṣa yojyatāṁ
mā mayy abhūvan vitathā giro vaḥ

Synonyms

pṛthuḥ uvāca — King Pṛthu said; *bhoḥ sūta* — O *sūta*; *he māgadha* — O *māgadha*; *saumya* — gentle; *vandin* — O devotee offering prayers; *loke* — in this world; *adhunā* — just now; *as-paṣṭa* — not distinct; *guṇasya* — whose qualities; *me* — of me; *syāt* — there may be; *kim* — why; *āśrayaḥ* — shelter; *me* —

of me; *stavaḥ* — praise; *eṣaḥ* — this; *yojyatām* — may be applied; *mā* — never; *mayi* — unto me; *abhūvan* — were; *vitathāḥ* — in vain; *giraḥ* — words; *vaḥ* — your.

Translation

King Pṛthu said: O gentle sūta, māgadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

Purport

The prayers and praises by the *sūta, māgadha* and *vandī* all explained the godly qualities of Mahārāja Pṛthu, for he was a *śaktyāveśa* incarnation of the Supreme Personality of Godhead. Because the qualities were not yet manifest, however, King Pṛthu very humbly asked why the devotees should praise him with such exalted words. He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke. The offering of prayers was certainly appropriate, for he was an incarnation of Godhead, but he warned that one should not be accepted as an incarnation of the Personality of Godhead without having the godly qualities. At the present moment there are many

so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities. King Pṛthu desired that his real characteristics in the future might justify such words of praise. Although there was no fault in the prayers offered, Pṛthu Mahārāja indicated that such prayers should not be offered to an unfit person who pretends to be an incarnation of the Supreme Personality of Godhead.

ŚB 4.15.23

तस्मात्परोक्षेऽस्मदुपश्रुतान्यलं
करिष्यथ स्तोत्रमपीच्यवाचः ।
सत्युत्तमश्लोकगुणानुवादे
जुगुप्सितं न स्तवयन्ति सभ्याः ॥ २३ ॥

tasmāt parokṣe ’smad-upaśrutāny alaṁ
kariṣyatha stotram apīcya-vācaḥ
saty uttamaśloka-guṇānuvāde
jugupsitaṁ na stavayanti sabhyāḥ

Synonyms

tasmāt — therefore; *parokṣe* — in some future time; *asmat* — my; *upaśrutāni* — about the qualities spoken of; *alam* — sufficiently; *kariṣyatha* — you will be able to offer; *stotram* — prayers; *apīcya-vācaḥ* — O gentle reciters; *sati* — being the

proper engagement; *uttama-śloka* — of the Supreme Personality of Godhead; *guṇa* — of the qualities; *anuvāde* — discussion; *jugupsitam* — to an abominable person; *na* — never; *stavayanti* — offer prayers; *sabhyāḥ* — persons who are gentle.

Translation

O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being, who does not actually have them.

Purport

Gentle devotees of the Supreme Personality of Godhead know perfectly well who is God and who is not. Nondevotee impersonalists, however, who have no idea what God is and who never offer prayers to the Supreme Personality of Godhead, are always interested in accepting a human being as God and offering such prayers to him. This is the difference between a devotee and a demon. Demons manufacture their own gods, or a demon himself claims to be God, following in the footsteps of Rāvaṇa and Hiraṇyakaśipu. Although Pṛthu Mahārāja was factually an incarnation of the Supreme Personality of Godhead, he rejected those praises because the qualities of the Supreme Person were not yet

manifest in him. He wanted to stress that one who does not actually possess these qualities should not try to engage his followers and devotees in offering him glory for them, even though these qualities might be manifest in the future. If a man who does not factually possess the attributes of a great personality engages his followers in praising him with the expectation that such attributes will develop in the future, that sort of praise is actually an insult.

ŚB 4.15.24

महद्गुणानात्मनि कर्तुमीशः
कः स्तावकैः स्तावयतेऽसतोऽपि ।
तेऽस्याभविष्यन्निति विप्रलब्धो
जनावहासं कुमतिर्न वेद ॥ २४ ॥

mahad-guṇān ātmani kartum īśaḥ
kaḥ stāvakaiḥ stāvayate 'sato 'pi
te 'syābhaviṣyann iti vipralabdho
janāvahāsaṁ kumatir na veda

Synonyms

mahat — exalted; *guṇān* — the qualities; *ātmani* — in himself; *kartum* — to manifest; *īśaḥ* — competent; *kaḥ* — who; *stāvakaiḥ* — by followers; *stāvayate* — causes to be praised; *asataḥ* — not existing; *api* — although; *te* — they; *asya* — of him; *abhaviṣyan* — might have been; *iti* —

thus; *vipralabdhaḥ* — cheated; *jana* — of people; *avahāsam* — insult; *kumatiḥ* — a fool; *na* — does not; *veda* — know.

Translation

How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.

Purport

Pṛthu Mahārāja was an incarnation of the Supreme Personality of Godhead, as Lord Brahmā and other demigods had already testified when they had presented the King with many heavenly gifts. Because he had just been coronated, however, he could not manifest his godly qualities in action. Therefore he was not willing to accept the praise of the devotees. So-called incarnations of Godhead should therefore take lessons from the behavior of King Pṛthu. Demons without godly qualities should not accept false praise from their followers.

ŚB 4.15.25

प्रभवो ह्यात्मनः स्तोत्रं जुगुप्सन्त्यपि विश्रुताः ।

ह्रीमन्त: परमोदारा: पौरुषं वा विगर्हितम् ॥ २५ ॥

prabhavo hy ātmanaḥ stotraṁ
jugupsanty api viśrutāḥ
hrīmantaḥ paramodārāḥ
pauruṣaṁ vā vigarhitam

Synonyms

prabhavaḥ — very powerful persons; *hi* — certainly; *ātmanaḥ* — of themselves; *stotram* — praise; *jugupsanti* — do not like; *api* — although; *viśrutāḥ* — very famous; *hrī-mantaḥ* — modest; *parama-udārāḥ* — very magnanimous persons; *pauruṣam* — powerful actions; *vā* — also; *vigarhitam* — abominable.

Translation

As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

ŚB 4.15.26

वयं त्वविदिता लोके सूताद्यापि वरीमभि: ।
कर्मभि: कथमात्मानं गापयिष्याम बालवत् ॥ २६ ॥

vayaṁ tv aviditā loke
sūtādyāpi varīmabhiḥ
karmabhiḥ katham ātmānaṁ

gāpayiṣyāma bālavat

Synonyms

vayam — we; *tu* — then; *aviditāḥ* — not famous; *loke* — in the world; *sūta-ādya* — O persons headed by the *sūta*; *api* — just now; *varīmabhiḥ* — great, praiseworthy; *karmabhiḥ* — by actions; *katham* — how; *ātmānam* — unto myself; *gāpayiṣyāma* — I shall engage you in offering; *bālavat* — like children.

Translation

King Pṛthu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?

Purport

Thus end the Bhaktivedanta purports of the Fourth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Pṛthu's Appearance and Coronation."

CHAPTER SIXTEEN

Praise of King Pṛthu by the Professional Reciters

ŚB 4.16.1

मैत्रेय उवाच
इति ब्रुवाणं नृपतिं गायका मुनिचोदिताः ।
तुष्टुवुस्तुष्टमनसस्तद्वागमृतसेवया ॥ १ ॥

maitreya uvāca

iti bruvāṇaṁ nṛpatiṁ

gāyakā muni-coditāḥ

tuṣṭuvus tuṣṭa-manasas

tad-vāg-amṛta-sevayā

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *iti* — thus; *bruvāṇam* — speaking; *nṛpatim* — the King; *gāyakāḥ* — the reciters; *muni* — by the sages; *coditāḥ* — having been instructed; *tuṣṭuvuḥ* — praised, satisfied; *tuṣṭa* — being pleased; *manasaḥ* — their minds; *tat* — his; *vāk* — words; *amṛta* — nectarean; *sevayā* — by hearing.

Translation

The great sage Maitreya continued: While King Pṛthu thus spoke, the humility of his nectarean speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.

Purport

Here the word *muni-coditāḥ* indicates instructions received from great sages and saintly persons. Although Mahārāja Pṛthu was simply enthroned on the royal seat and was not at that time exhibiting his godly powers, the reciters like the *sūta,* the *māgadha* and the *vandī* understood that King Pṛthu was an incarnation of God. They could understand this by the instructions given by the great sages and learned *brāhmaṇas.* We have to understand the incarnations of God by the instructions of authorized persons. We cannot manufacture a God by our own concoctions. As stated by Narottama dāsa Ṭhākura, *sādhu-śāstra-guru:* one has to test all spiritual matters according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the *sādhus,* or saintly persons. A bona fide spiritual master does not mention anything not mentioned in the authorized scriptures. Ordinary people have to follow the instructions of *sādhu, śāstra* and *guru.* Those statements made in the *śāstras* and those

made by the bona fide *sādhu* or *guru* cannot differ from one another.

Reciters like the *sūta* and the *māgadha* were confidentially aware that King Pṛthu was an incarnation of the Personality of Godhead. Although the King denied such praise because he was not at that time exhibiting his godly qualities, the reciters did not stop praising him. Rather, they were very pleased with the King, who, although actually an incarnation of God, was so humble and delightful in his dealings with devotees. In this connection we may note that previously (4.15.21) it was mentioned that King Pṛthu was smiling and was in a pleasant mood while speaking to the reciters. Thus we have to learn from the Lord or His incarnation how to become gentle and humble. The King's behavior was very pleasing to the reciters, and consequently the reciters continued their praise and even foretold the King's future activities, as they had been instructed by the *sādhus* and sages.

ŚB 4.16.2

नालं वयं ते महिमानुवर्णने
यो देववर्योऽवततार मायया ।
वेनाङ्गजातस्य च पौरुषाणि ते
वाचस्पतीनामपि बभ्रमुर्धियः ॥ २ ॥

nālaṁ vayaṁ te mahimānuvarṇane
yo deva-varyo 'vatatāra māyayā

venāṅga-jātasya ca pauruṣāṇi te
vācas-patīnām api babhramur dhiyaḥ

Synonyms

na alam — not able; *vayam* — we; *te* — your; *mahima* — glories; *anuvarṇane* — in describing; *yaḥ* — you who; *deva* — the Personality of Godhead; *varyaḥ* — foremost; *avatatāra* — descended; *māyayā* — by His internal potencies or causeless mercy; *vena-aṅga* — from the body of King Vena; *jātasya* — who have appeared; *ca* — and; *pauruṣāṇi* — glorious activities; *te* — of you; *vācaḥ-patīnām* — of great orators; *api* — although; *babhramuḥ* — became bewildered; *dhiyaḥ* — the minds.

Translation

The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Viṣṇu, and by His causeless mercy you have descended to this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahmā and other demigods cannot exactly describe the glorious activities of Your Lordship.

Purport

In this verse the word *māyayā* means "by your causeless mercy."

The Māyāvādī philosophers explain the word *māyā* as meaning "illusion" or "falseness." However, there is another meaning of *māyā* — that is, "causeless mercy." There are two kinds of *māyā: yoga-māyā* and *mahā-māyā*. *Mahā-māyā* is an expansion of *yoga-māyā*, and both these *māyās* are different expressions of the Lord's internal potencies. As stated in *Bhagavad-gītā*, the Lord appears through His internal potencies (*ātma-māyayā*). We should therefore reject the Māyāvāda explanation that the Lord appears in a body given by the external potency, the material energy. The Lord and His incarnation are fully independent and can appear anywhere and everywhere by virtue of the internal potency. Although born out of the so-called dead body of King Vena, King Pṛthu was still an incarnation of the Supreme Personality of Godhead by the Lord's internal potency. The Lord can appear in any family. Sometimes He appears as a fish incarnation (*matsya-avatāra*) or a boar incarnation (*varāha-avatāra*). Thus the Lord is completely free and independent to appear anywhere and everywhere by His internal potency. It is stated that Ananta, an incarnation of the Lord who has unlimited mouths, cannot reach the end of His glorification of the Lord, although Ananta has been describing the Lord since time immemorial. So what to speak of demigods like Lord Brahmā, Lord Śiva and others? It is said that the Lord is *śiva-viriñci-nutam* — always worshiped by demigods like Lord Śiva and Lord Brahmā. If the demigods cannot find

adequate language to express the glories of the Lord, then what to speak of others? Consequently reciters like the *sūta* and *māgadha* felt inadequate to speak about King Pṛthu.

By glorifying the Lord with exalted verses, one becomes purified. Although we are unable to offer prayers to the Lord in an adequate fashion, our duty is to make the attempt in order to purify ourselves. It is not that we should stop our glorification because demigods like Lord Brahmā and Lord Śiva cannot adequately glorify the Lord. Rather, as stated by Prahlāda Mahārāja, everyone should glorify the Lord according to his own ability. If we are serious and sincere devotees, the Lord will give us the intelligence to offer prayers properly.

ŚB 4.16.3

अथाप्युदारश्रवसः पृथोर्हरेः
कलावतारस्य कथामृतादृताः ।
यथोपदेशं मुनिभिः प्रचोदिताः
श्लाघ्यानि कर्माणि वयं वितन्महि ॥ ३ ॥

athāpy udāra-śravasaḥ pṛthor hareḥ
kalāvatārasya kathāmṛtādṛtāḥ
yathopadeśaṁ munibhiḥ pracoditāḥ
ślāghyāni karmāṇi vayaṁ vitanmahi

Synonyms

atha api — nevertheless; *udāra* — liberal; *śravasaḥ* — whose fame; *pṛthoḥ* — of King Pṛthu; *hareḥ* — of Lord Viṣṇu; *kalā* — part of a plenary expansion; *avatārasya* — incarnation; *kathā* — words; *amṛta* — nectarean; *ādṛtāḥ* — attentive to; *yathā* — according to; *upadeśam* — instruction; *munibhiḥ* — by the great sages; *pracoditāḥ* — being encouraged; *ślāghyāni* — laudable; *karmāṇi* — activities; *vayam* — we; *vitanmahi* — shall try to spread.

Translation

Although we are unable to glorify you adequately, we nonetheless have a transcendental taste for glorifying your activities. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.

Purport

However expert one may be, he can never describe the glories of the Lord adequately. Nonetheless, those engaged in glorifying the activities of the Lord should try to do so as far as possible. Such an attempt will please the Supreme Personality of Godhead. Lord Caitanya has advised all His followers to go everywhere

and preach the message of Lord Kṛṣṇa. Since this message is essentially <u>*Bhagavad-gītā*</u>, the preacher's duty is to study <u>*Bhagavad-gītā*</u> as it is understood by disciplic succession and explained by great sages and learned devotees. One should speak to the general populace in accordance with one's predecessors — *sādhu, guru* and *śāstras*. This simple process is the easiest method by which one can glorify the Lord. Devotional service, however, is the real method, for by devotional service one can satisfy the Supreme Personality of Godhead with just a few words. Without devotional service, volumes of books cannot satisfy the Lord. Even though preachers of the Kṛṣṇa consciousness movement may be unable to describe the glories of the Lord, they can nonetheless go everywhere and request people to chant Hare Kṛṣṇa.

<u>ŚB 4.16.4</u>

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन् ।
गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम् ॥ ४ ॥

eṣa dharma-bhṛtāṁ śreṣṭho
lokaṁ dharme 'nuvartayan
goptā ca dharma-setūnāṁ
śāstā tat-paripanthinām

Synonyms

eṣaḥ — this King Pṛthu; *dharma-bhṛtām* — of persons executing

religious activities; *śreṣṭhaḥ* — the best; *lokam* — the whole world; *dharme* — in religious activities; *anuvartayan* — engaging them properly; *goptā* — the protector; *ca* — also; *dharma-setūnām* — of the principles of religion; *śāstā* — the chastiser; *tat-paripanthinām* — of those who are against religious principles.

Translation

This King, Mahārāja Pṛthu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and give those principles all protection. He will also be a great chastiser to the irreligious and atheistic.

Purport

The duty of the king or the head of the government is described very nicely in this verse. It is the duty of the governmental head to see that people strictly follow a religious life. A king should also be strict in chastising the atheists. In other words, an atheistic or godless government should never be supported by a king or governmental chief. That is the test of good government. In the name of secular government, the king or governmental head remains neutral and allows people to engage in all sorts of irreligious activities. In such a state people cannot be happy, despite all

economic development. However, in this Age of Kali there are no pious kings. Instead, rogues and thieves are elected to head the government. But how can the people be happy without religion and God consciousness? The rogues exact taxes from the citizens for their own sense enjoyment, and in the future the people will be so much harassed that according to *Śrīmad-Bhāgavatam* they will flee from their homes and country and take shelter in the forest. However, in Kali-yuga, democratic government can be captured by Kṛṣṇa conscious people. If this can be done, the general populace can be made very happy.

ŚB 4.16.5

एष वै लोकपालानां बिभर्त्येकस्तनौ तनूः ।
काले काले यथाभागं लोकयोरुभयोर्हितम् ॥ ५ ॥

eṣa vai loka-pālānāṁ
bibharty ekas tanau tanūḥ
kāle kāle yathā-bhāgaṁ
lokayor ubhayor hitam

Synonyms

eṣaḥ — this King; *vai* — certainly; *loka-pālānām* — of all the demigods; *bibharti* — bears; *ekaḥ* — alone; *tanau* — in his body; *tanūḥ* — the bodies; *kāle kāle* — in due course of time; *yathā* — according to; *bhāgam* — proper share; *lokayoḥ* —

of planetary systems; *ubhayoḥ* — both; *hitam* — welfare.

Translation

This King alone, in his own body, will be able in due course of time to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods to perform various departmental activities. Thus he will maintain the upper planetary system by inducing the populace to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.

Purport

The demigods in charge of the various departmental activities that maintain this world are but assistants to the Supreme Personality of Godhead. When an incarnation of Godhead descends to this planet, demigods like the sun-god, the moon-god or the King of heaven, Indra, all join Him. Consequently the incarnation of Godhead is able to act for the departmental demigods to keep the planetary systems in order. The protection of the earthly planet is dependent on proper rainfall, and as stated in *Bhagavad-gītā* and other scriptures, sacrifices are performed to please those demigods who are in charge of rainfall:

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ

yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties." (Bg. 3.14)

Thus the proper execution of *yajña,* sacrifice, is required. As indicated herein, King Pṛthu alone would induce all the citizens to engage in such sacrificial activities so that there would not be scarcity or distress. In Kali-yuga, however, in the so-called secular state, the executive branch of government is in the charge of so-called kings and presidents who are all fools and rascals, ignorant of the intricacies of nature's causes and ignorant of the principles of sacrifice. Such rascals simply make various plans, which always fail, and the people subsequently suffer disturbances. To counteract this situation, the *śāstras* advise:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

Thus in order to counteract this unfortunate situation in government, the general populace is advised to chant the *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ŚB 4.16.6

वसु काल उपादत्ते काले चायं विमुञ्चति ।
समः सर्वेषु भूतेषु प्रतपन् सूर्यवद्विभुः ॥ ६ ॥

vasu kāla upādatte
kāle cāyaṁ vimuñcati
samaḥ sarveṣu bhūteṣu
pratapan sūryavad vibhuḥ

Synonyms

vasu — riches; *kāle* — in due course of time; *upādatte* — exacts; *kāle* — in due course of time; *ca* — also; *ayam* — this King Pṛthu; *vimuñcati* — returns; *samaḥ* — equal; *sarveṣu* — to all; *bhūteṣu* — living entities; *pratapan* — shining; *sūrya-vat* — like the sun-god; *vibhuḥ* — powerful.

Translation

This King Pṛthu will be as powerful as the sun-god, and just as the sun-god equally distributes his sunshine to everyone, King Pṛthu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, this King will also exact taxes from the citizens and return these monies in times of need.

Purport

The process of tax exaction is very nicely explained in this verse. Tax exaction is not meant for the sense gratification of the so-called administrative heads. Tax revenues should be distributed to the citizens in times of need, during emergencies such as famine or flood. Tax revenues should never be distributed amongst governmental servants in the form of high salaries and various other allowances. In Kali-yuga, however, the position of the citizens is very horrible because taxes are exacted in so many forms and are spent for the personal comforts of the administrators.

The example of the sun in this verse is very appropriate. The sun is many millions of miles away from the earth, and although the sun does not actually touch the earth, it manages to distribute land all over the planet by exacting water from the oceans and seas, and it also manages to make that land fertile by distributing water during the rainy season. As an ideal king, King Pṛthu would execute all this business in the village and state as expertly as the sun.

ŚB 4.16.7

तितिक्षत्यक्रमं वैन्य उपर्याक्रमतामपि ।
भूतानां करुण: शश्वदार्तानां क्षितिवृत्तिमान् ॥ ७ ॥

titikṣaty akramaṁ vainya
upary ākramatām api
bhūtānāṁ karuṇaḥ śaśvad
ārtānāṁ kṣiti-vṛttimān

Synonyms

titikṣati — tolerates; *akramam* — offense; *vainyaḥ* — the son of King Vena; *upari* — on his head; *ākramatām* — of those who are trampling; *api* — also; *bhūtānām* — to all living entities; *karuṇaḥ* — very kindhearted; *śaśvat* — always; *ārtānām* — to the aggrieved; *kṣiti-vṛtti-mān* — accepting the profession of the earth.

Translation

This King Pṛthu will be very, very kind to all citizens. Even though a poor person may trample over the King's head by violating the rules and regulations, the King, out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself.

Purport

King Pṛthu is herein compared to the earthly planet as far as his tolerance is concerned. Although the earth is always trampled upon by men and animals, it still gives food to them by producing grains, fruits and vegetables. As an ideal king, Mahārāja Pṛthu is compared to the earthly planet, for even though some citizens might violate the rules and regulations of the state, he would still be tolerant and maintain them with fruits and grains. In other words, it is the duty of the king to look after the comforts of the

citizens, even at the cost of his own personal convenience. This is not the case, however, in Kali-yuga, for in Kali-yuga the kings and heads of state enjoy life at the cost of taxes exacted from the citizens. Such unfair taxation makes the people dishonest, and the people try to hide their income in so many ways. Eventually the state will not be able to collect taxes and consequently will not be able to meet its huge military and administrative expenses. Everything will collapse, and there will be chaos and disturbance all over the state.

ŚB 4.16.8

देवेऽवर्षत्यसौ देवो नरदेववपुर्हरिः ।
कृच्छ्रप्राणाः प्रजा ह्येष रक्षिष्यत्यञ्जसेन्द्रवत् ॥ ८ ॥

deve 'varṣaty asau devo
naradeva-vapur hariḥ
kṛcchra-prāṇāḥ prajā hy eṣa
rakṣiṣyaty añjasendravat

Synonyms

deve — when the demigod (Indra); *avarṣati* — does not supply rains; *asau* — that; *devaḥ* — Mahārāja Pṛthu; *nara-deva* — of the king; *vapuḥ* — having the body; *hariḥ* — the Supreme Personality of Godhead; *kṛcchra-prāṇāḥ* — suffering living entities; *prajāḥ* — the citizens; *hi* — certainly; *eṣaḥ* — this; *rakṣiṣyati* — will

protect; *añjasā* — very easily; *indra-vat* — like King Indra.

Translation

When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal Personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.

Purport

King Pṛthu is very appropriately compared to the sun and the demigod Indra. King Indra of the heavenly planets is in charge of distributing water over the earth and other planetary systems. It is indicated that King Pṛthu would arrange for the distribution of rainfall personally if Indra failed to discharge his duty properly. Sometimes the King of heaven, Indra, would become angry at the inhabitants of the earth if they did not offer sacrifices to appease him. King Pṛthu, however, being an incarnation of the Supreme Personality of Godhead, did not depend on the mercy of the heavenly King. It is foretold herein that if there would be a scarcity of rain, King Pṛthu would manage to counteract the deficiency by virtue of his godly powers. Such powers were also exhibited by Lord Kṛṣṇa when He was present in Vṛndāvana. Indeed, when Indra poured incessant water on Vṛndāvana for seven days, the inhabitants were protected by Kṛṣṇa, who raised Govardhana

Hill over their heads as a great umbrella. Thus Lord Kṛṣṇa is also known as Govardhana-dhārī.

ŚB 4.16.9

आप्याययत्यसौ लोकं वदनामृतमूर्तिना ।
सानुरागावलोकेन विशदस्मितचारुणा ॥ ९ ॥

āpyāyayaty asau lokaṁ
vadanāmṛta-mūrtinā
sānurāgāvalokena
viśada-smita-cāruṇā

Synonyms

āpyāyayati —enhances; *asau* —he; *lokam* —thewholeworld; *vadana* — by his face; *amṛta-mūrtinā* — moonlike; *sa-anurāga* — affectionate; *avalokena* — with glances; *viśada* — bright; *smita* — smiling; *cāruṇā* — beautiful.

Translation

This King, Pṛthu Mahārāja, by virtue of his affectionate glances and beautiful moonlike face, which is always smiling with great affection for the citizens, will enhance everyone's peaceful life.

ŚB 4.16.10

अव्यक्तवर्त्मैष निगूढकार्योगम्भीरवेधा उपगुप्तवित्त: ।
अनन्तमाहात्म्यगुणैकधामापृथु: प्रचेता इव संवृतात्मा ॥ १०

॥

avyakta-vartmaiṣa nigūḍha-kāryo
gambhīra-vedhā upagupta-vittaḥ
ananta-māhātmya-guṇaika-dhāmā
pṛthuḥ pracetā iva saṁvṛtātmā

Synonyms

avyakta — unmanifested; *vartmā* — his policies; *eṣaḥ* — this King; *nigūḍha* — confidential; *kāryaḥ* — his activities; *gambhīra* — grave, secret; *vedhāḥ* — his accomplishing; *upagupta* — secretly kept; *vittaḥ* — his treasury; *ananta* — unlimited; *māhātmya* — of glories; *guṇa* — of good qualities; *eka-dhāmā* — the only reservoir; *pṛthuḥ* — King Pṛthu; *pracetāḥ* — Varuṇa, the King of the seas; *iva* — like; *saṁvṛta* — covered; *ātmā* — self.

Translation

The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuṇa, the deity of the seas, is covered all around by water.

Purport

There is a predominating deity for all the material elements, and Varuṇa, or Pracetā, is the predominating deity of the seas and the oceans. From outward appearances the seas and oceans are devoid of life, but a person acquainted with the sea knows that within the water exist many varieties of life. The king of that underwater kingdom is Varuṇa. Just as no one can understand what is going on beneath the sea, no one could understand what policy King Pṛthu was following to make everything successful. Indeed, King Pṛthu's path of diplomacy was very grave. His success was made possible because he was a reservoir of unlimited glorified qualities.

The word *upagupta-vittaḥ* is very significant in this verse. It indicates that no one would know the extent of the riches King Pṛthu would confidentially keep. The idea is that not only the king but everyone should keep his hard-earned money confidentially and secretly so that in due course of time the money can be spent for good, practical purposes. In Kali-yuga, however, the king or government has no well-protected treasury, and the only means of circulation is currency notes made of paper. Thus in times of distress the government artificially inflates the currency by simply printing papers, and this artificially raises the price of commodities, and the general condition of the citizens becomes

very precarious. Thus keeping one's money very secretly is an old practice, for we find this practice present even during the reign of Mahārāja Pṛthu. Just as the king has the right to keep his treasury confidential and secret, the people should also keep their individual earnings a secret. There is no fault in such dealings. The main point is that everyone should be trained in the system of *varṇāśrama-dharma* so that the money is spent only for good causes and nothing else.

<u>ŚB 4.16.11</u>

दुरासदो दुर्विषह आसन्नोऽपि विदूरवत् । नैवाभिभवितुं
शक्यो वेनारण्युत्थितोऽनलः ॥ ११ ॥

durāsado durviṣaha
āsanno 'pi vidūravat
naivābhibhavituṁ śakyo
venāraṇy-utthito 'nalaḥ

Synonyms

durāsadaḥ — unapproachable; *durviṣahaḥ* — unbearable; *āsannaḥ* — being approached; *api* — although; *vidūra-vat* — as if far away; *na* — never; *eva* — certainly; *abhibhavitum* — to be overcome; *śakyaḥ* — able; *vena* — King Vena; *araṇi* — the wood that produces fire; *utthitaḥ* — being born of; *analaḥ* — fire.

Translation

King Pṛthu was born of the dead body of King Vena as fire is produced from araṇi wood. Thus King Pṛthu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Pṛthu.

Purport

Araṇi wood is a kind of fuel used to ignite fire by friction. At the time of performing sacrifices, one can ignite a fire from *araṇi* wood. Although born of his dead father, King Pṛthu would still remain just like fire. Just as fire is not easily approached, King Pṛthu would be unapproachable by his enemies, even though they would appear to be very near him.

ŚB 4.16.12

अन्तर्बहिश्च भूतानां पश्यन् कर्माणि चारणैः । उदासीन
इवाध्यक्षो वायुरात्मेव देहिनाम् ॥ १२ ॥

antar bahiś ca bhūtānāṁ
paśyan karmāṇi cāraṇaiḥ
udāsīna ivādhyakṣo
vāyur ātmeva dehinām

Synonyms

antaḥ — internally; *bahiḥ* — externally; *ca* — and; *bhūtānām* — of living entities; *paśyan* — seeing; *karmāṇi* — activities; *cāraṇaiḥ* — by spies; *udāsīnaḥ* — neutral; *iva* — like; *adhyakṣaḥ* — the witness; *vāyuḥ* — the air of life; *ātmā* — the living force; *iva* — like; *dehinām* — of all the embodied.

Translation

King Pṛthu will be able to see all the internal and external activities of every one of his citizens. Still, no one will be able to know his system of espionage, and he himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like air, the life force within the body, which is exhibited internally and externally but is always neutral to all affairs.

ŚB 4.16.13

नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि ।
दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थित: ॥ १३ ॥

nādaṇḍyaṁ daṇḍayaty eṣa
sutam ātma-dviṣām api
daṇḍayaty ātmajam api
daṇḍyaṁ dharma-pathe sthitaḥ

Synonyms

na — not; *adaṇḍyam* — not punishable; *daṇḍayati* — punishes; *eṣaḥ* — this King; *sutam* — the son; *ātma-dviṣām* — of his enemies; *api* — even; *daṇḍayati* — he punishes; *ātma-jam* — his own son; *api* — even; *daṇḍyam* — punishable; *dharma-pathe* — on the path of piety; *sthitaḥ* — being situated.

Translation

Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his own son is punishable, he will immediately punish him.

Purport

These are the characteristics of an impartial ruler. It is the duty of a ruler to punish the criminal and give protection to the innocent. King Pṛthu was so neutral that if his own son were punishable, he would not hesitate to punish him. On the other hand, if the son of his enemy were innocent, he would not engage in some intrigue in order to punish him.

ŚB 4.16.14

अस्याप्रतिहतं चक्रं पृथोरामानसाचलात् । वर्तते भगवानर्को
यावत्तपति गोगणै: ॥ १४ ॥

asyāpratihataṁ cakraṁ
pṛthor āmānasācalāt
vartate bhagavān arko
yāvat tapati go-gaṇaiḥ

Synonyms

asya — of this King; *apratihatam* — not being impeded; *cakram* — the circle of influence; *pṛthoḥ* — of King Pṛthu; *ā-mānasa-acalāt* — up to Mānasa Mountain; *vartate* — remains; *bhaga-vān* — the most powerful; *arkaḥ* — sun-god; *yāvat* — just as; *tapati* — shines; *go-gaṇaiḥ* — with rays of light.

Translation

Just as the sun-god expands his shining rays up to the Arctic region without impedance, the influence of King Pṛthu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

Purport

Although the Arctic region is not visible to ordinary persons, the sun shines there without impediment. Just as no one can check the sunshine from spreading all over the universe, no one could check the influence and reign of King Pṛthu, which would remain undisturbed as long as he lived. The conclusion is that the sunshine and the sun-god cannot be separated, nor could King Pṛthu

and his ruling strength be separated. His rule over everyone would continue without disturbance. Thus the King could not be separated from his ruling power.

ŚB 4.16.15

रञ्जयिष्यति यल्लोकमयमात्मविचेष्टितैः । अथामुमाहू राजानं
मनोरञ्जनकैः प्रजाः ॥ १५ ॥

rañjayiṣyati yal lokam
ayam ātma-viceṣṭitaiḥ
athāmum āhū rājānaṁ
mano-rañjanakaiḥ prajāḥ

Synonyms

rañjayiṣyati — will please; *yat* — because; *lokam* — the entire world; *ayam* — this King; *ātma* — personal; *viceṣṭitaiḥ* — by activities; *atha* — therefore; *amum* — him; *āhuḥ* — they call; *rājānam* — the King; *manaḥ-rañjanakaiḥ* — very pleasing to the mind; *prajāḥ* — the citizens.

Translation

This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.

ŚB 4.16.16

दृढव्रत: सत्यसन्धो ब्रह्मण्यो वृद्धसेवक: । शरण्य: सर्वभूतानां
मानदो दीनवत्सल: ॥ १६ ॥

dṛḍha-vrataḥ satya-sandho
brahmaṇyo vṛddha-sevakaḥ
śaraṇyaḥ sarva-bhūtānāṁ
mānado dīna-vatsalaḥ

Synonyms

dṛḍha-vrataḥ — firmly determined; *satya-sandhaḥ* — always situated in truth; *brahmaṇyaḥ* — a lover of the brahminical culture; *vṛddha-sevakaḥ* — a servitor of the old men; *śaraṇyaḥ* — to be taken shelter of; *sarva-bhūtānām* — of all living entities; *mā-na-daḥ* — one who gives respect to all; *dīna-vatsalaḥ* — very kind to the poor and helpless.

Translation

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

Purport

The word *vṛddha-sevakaḥ* is very significant. *Vṛddha* means "old men." There are two kinds of old men: one is old by age, and another is old by knowledge. This Sanskrit word indicates that one can be older by the advancement of knowledge. King Pṛthu was very respectful to the *brāhmaṇas,* and he protected them. He also protected persons advanced in age. Whatever the King would decide to do, no one would be able to stop. That is called *dṛḍha-saṅkalpa,* or *dṛḍha-vrata.*

ŚB 4.16.17

मातृभक्तिः परस्त्रीषु पत्न्यामर्ध इवात्मनः । प्रजासु
पितृवत्स्निग्धः किङ्करो ब्रह्मवादिनाम् ॥ १७ ॥

mātṛ-bhaktiḥ para-strīṣu
patnyām ardha ivātmanaḥ
prajāsu pitṛvat snigdhaḥ
kiṅkaro brahma-vādinām

Synonyms

mātṛ-bhaktiḥ — as respectful as one is to his mother; *para-strīṣu* — to other women; *patnyām* — to his own wife; *ardhaḥ* — half; *iva* — like; *ātmanaḥ* — of his body; *prajāsu* — unto the citizens; *pitṛ-vat* — like a father; *snigdhaḥ* — affectionate; *kiṅkaraḥ* — servant; *brahma-vādinām* — of the devotees who preach the glories of the Lord.

Translation

The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees, who always preach the glories of the Lord.

Purport

A learned man treats all women except his wife as his mother, looks on others' property as garbage in the street, and treats others as he would treat his own self. These are the symptoms of a learned person as described by Cāṇakya Paṇḍita. This should be the standard for education. Education does not mean having academic degrees only. One should execute what he has learned in his personal life. These learned characteristics were verily manifest in the life of King Pṛthu. Although he was the king, he treated himself as a servant of the Lord's devotees. According to Vedic etiquette, if a devotee came to a king's palace, the king would immediately offer his own seat to him. The word *brahma-vādinām* is very significant. *Brahma-vādī* refers to the devotees of the Lord. *Brahman, Paramātmā* and *Bhagavān* are different terms for the Supreme Brahman, and the Supreme Brahman is Lord Kṛṣṇa. This is accepted in *Bhagavad-gītā* (10.12) by Arjuna (*paraṁ brahma paraṁ dhāma*). Thus the word *brahma-vādinām* refers to the

devotees of the Lord. The state should always serve the devotees of the Lord, and the ideal state should conduct itself according to the instructions of the devotee. Because King Pṛthu followed this principle, he is highly praised.

ŚB 4.16.18

देहिनामात्मवत्प्रेष्ठः सुहृदां नन्दिवर्धनः । मुक्तसङ्गप्रसङ्गोऽयं
दण्डपाणिरसाधुषु ॥ १८ ॥

dehinām ātmavat-preṣṭhaḥ
suhṛdāṁ nandi-vardhanaḥ
mukta-saṅga-prasaṅgo ’yaṁ
daṇḍa-pāṇir asādhuṣu

Synonyms

dehinām — to all living entities having a body; *ātma-vat* — as himself; *preṣṭhaḥ* — considering dear; *suhṛdām* — of his friends; *nandi-vardhanaḥ* — increasing pleasures; *mukta-saṅga* — with persons devoid of all material contamination; *prasaṅgaḥ* — intimately associated; *ayam* — this King; *daṇḍa-pāṇiḥ* — a chastising hand; *asādhuṣu* — to the criminals.

Translation

The King will consider all embodied living entities as dear as his

own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

Purport

The word *dehinām* refers to those who are embodied. The living entities are embodied in different forms, which number 8,400,000 species. All of these were treated by the King in the same way he would treat himself. In this age, however, so-called kings and presidents do not treat all other living entities as their own self. Most of them are meat-eaters, and even though they may not be meat-eaters and may pose themselves to be very religious and pious, they still allow cow slaughter within their state. Such sinful heads of state cannot actually be popular at any time. Another significant word in this verse is *mukta-saṅga-prasaṅgaḥ,* which indicates that the King was always associating with liberated persons.

ŚB 4.16.19

अयं तु साक्षाद्भगवांस्त्र्यधीशः कूटस्थ आत्मा कलयावतीर्णः ।
यस्मिन्नविद्यारचितं निरर्थकं पश्यन्ति नानात्वमपि प्रतीतम् ॥
१९ ॥

ayaṁ tu sākṣād bhagavāṁs try-adhīśaḥ
kūṭa-stha ātmā kalayāvatīrṇaḥ

yasminn avidyā-racitaṁ nirarthakaṁ
paśyanti nānātvam api pratītam

Synonyms

ayam — this King; *tu* — then; *sākṣāt* — directly; *bhagavān* — the Supreme Personality of Godhead; *tri-adhīśaḥ* — the master of the three planetary systems; *kūṭa-sthaḥ* — without any change; *ātmā* — the Supersoul; *kalayā* — by a partial plenary expansion; *avatīrṇaḥ* — descended; *yasmin* — in whom; *avidyā-racitam* — created by nescience; *nirarthakam* — without meaning; *paśyanti* — they see; *nānātvam* — material variegatedness; *api* — certainly; *pratītam* — understood.

Translation

This King is the master of the three worlds, and he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme known as a śaktyāveśa-avatāra. Being a liberated soul and completely learned, he sees all material varieties as meaningless because their basic principle is nescience.

Purport

The reciters of these prayers are describing the transcendental qualities of Pṛthu Mahārāja. These qualities are summarized in the words *sākṣād bhagavān*. This indicates that Mahārāja Pṛthu

is directly the Supreme Personality of Godhead and therefore possesses unlimited good qualities. Being an incarnation of the Supreme Personality of Godhead, Mahārāja Pṛthu could not be equaled in his excellent qualities. The Supreme Personality of Godhead is fully equipped with six kinds of opulences, and King Pṛthu was also empowered in such a way that he could display these six opulences of the Supreme Personality of Godhead in full.

The word *kūṭa-stha,* meaning "without change," is also very significant. There are two kinds of living entities — *nitya-mukta* and *nitya-baddha.* A *nitya-mukta* never forgets his position as the eternal servant of the Supreme Personality of Godhead. One who does not forget this position and knows that he is part and parcel of the Supreme Lord is *nitya-mukta.* Such a *nitya-mukta* living entity represents the Supersoul as His expansion. As stated in the *Vedas, nityo nityānām.* Thus the *nitya-mukta* living entity knows that he is an expansion of the supreme *nitya,* or the eternal Supreme Personality of Godhead. Being in such a position, he sees the material world with a different vision. The living entity who is *nitya-baddha,* or eternally conditioned, sees the material varieties as being actually different from one another. In this connection we should remember that the embodiment of the conditioned soul is considered to be like a dress. One may dress in different ways, but a really learned man does not take dresses into consideration. As stated in *Bhagavad-gītā* (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog and a dog-eater [outcaste]." Thus a learned man does not look upon the dresses that externally cover the living entity, but sees the pure soul within the varieties of dress and knows very well that the varieties of dress are the creation of nescience (*avidyā-racitam*). Being a *śaktyāveśa-avatāra,* empowered by the Supreme Personality of Godhead, Pṛthu Mahārāja did not change his spiritual position, and consequently there was no possibility of his viewing the material world as reality.

ŚB 4.16.20

अयं भुवो मण्डलमोदयाद्रे-र्गोप्तैकवीरो नरदेवनाथः ।
आस्थाय जैत्रं रथमात्तचापःपर्यस्यते दक्षिणतो यथार्कः ॥ २०
॥

ayaṁ bhuvo maṇḍalam odayādrer
goptaika-vīro naradeva-nāthaḥ
āsthāya jaitraṁ ratham ātta-cāpaḥ
paryasyate dakṣiṇato yathārkaḥ

Synonyms

ayam — this King; *bhuvaḥ* — of the world; *maṇḍalam* — the globe; *ā-udaya-adreḥ* — from the mountain where the first appearance of the sun is visible; *goptā* — will protect; *eka* — uniquely; *vīraḥ* — powerful, heroic; *nara-deva* — of all kings, gods in human society; *nāthaḥ* — the master; *āsthāya* — being situated on; *jaitram* — victorious; *ratham* — his chariot; *ātta-cāpaḥ* — holding the bow; *paryasyate* — he will circumambulate; *dakṣiṇataḥ* — from the southern side; *yathā* — like; *arkaḥ* — the sun.

Translation

This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south.

Purport

In this verse the word *yathārkaḥ* indicates that the sun is not fixed but is rotating in its orbit, which is set by the Supreme Personality of Godhead. This is confirmed in the *Brahma-saṁhitā* and also in other parts of *Śrīmad-Bhāgavatam*. In the Fifth Canto of *Śrīmad-Bhāgavatam* it is stated that the sun rotates in its own orbit at the rate of sixteen thousand miles per second.

Similarly, *Brahma-saṁhitā* states, *yasyājñayā bhramati sambhṛ-ta-kāla-cakraḥ:* the sun rotates in its own orbit according to the order of the Supreme Personality of Godhead. The conclusion is that the sun is not fixed in one place. As far as Pṛthu Mahārāja is concerned, it is indicated that his ruling power would extend all over the world. The Himālaya Mountains, from which the sunrise is first seen, are called *udayācala* or *udayādri.* It is herein indicated that Pṛthu Mahārāja's reign over the world would cover even the Himālaya Mountains and extend to the borders of all oceans and seas. In other words, his reign would cover the entire planet.

Another significant word in this verse is *naradeva.* As described in previous verses, the qualified king — be he King Pṛthu or any other king who rules over the state as an ideal king — should be understood to be God in human form. According to Vedic culture, the king is honored as the Supreme Personality of Godhead because he represents Nārāyaṇa, who also gives protection to the citizens. He is therefore *nātha,* or the proprietor. Even Sanātana Gosvāmī gave respect to the Nawab Hussain Shah as *naradeva,* although the Nawab was Muhammadan. A king or governmental head must therefore be so competent to rule over the state that the citizens will worship him as God in human form. That is the perfectional stage for the head of any government or state.

ŚB 4.16.21

अस्मै नृपाला: किल तत्र तत्रबलिं हरिष्यन्ति सलोकपाला: ।
मंस्यन्त एषां स्त्रिय आदिराजंचक्रायुधं तद्यश उद्धरन्त्य: ॥
२१ ॥

asmai nṛ-pālāḥ kila tatra tatra
baliṁ hariṣyanti saloka-pālāḥ
maṁsyanta eṣāṁ striya ādi-rājaṁ
cakrāyudhaṁ tad-yaśa uddharantyaḥ

Synonyms

asmai — unto him; *nṛ-pālāḥ* — all the kings; *kila* — certainly; *tatra tatra* — here and there; *balim* — presentations; *hariṣyanti* — will offer; *sa* — with; *lo-ka-pālāḥ* — the demigods; *maṁsyante* — will consider; *eṣām* — of these kings; *striyaḥ* — wives; *ādi-rājam* — the original king; *cakra-āyudham* — bearing the disc weapon; *tat* — his; *yaśaḥ* — reputation; *uddharantyaḥ* — carrying on.

Translation

When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in His hands the emblems of club and disc, and will sing of his

fame, for he will be as reputable as the Supreme Personality of Godhead.

Purport

As far as reputation is concerned, King Pṛthu is already known as the incarnation of the Supreme Personality of Godhead. The word *ādi-rājam* means "the original king." The original king is Nārāyaṇa, or Lord Viṣṇu. People do not know that the original king, or Nārāyaṇa, is actually the protector of all living entities. As confirmed in the *Vedas, eko bahūnāṁ yo vidadhāti kāmān* (*Kaṭha Upaniṣad* 2.2.13): the Supreme Personality of Godhead is maintaining all living entities. The king, or *naradeva,* is His representative. As such, the king's duty is to personally supervise the distribution of wealth for the maintenance of all living entities. If he does so, he will be as reputable as Nārāyaṇa. As mentioned in this verse (*tad-yaśaḥ*), Pṛthu Mahārāja was actually carrying with him the reputation of the Supreme Personality of Godhead because he was actually reigning over the world in that capacity.

ŚB 4.16.22

अयं महीं गां दुदुहेऽधिराजः प्रजापतिर्वृत्तिकरः प्रजानाम् । यो लीलयाद्रीन् स्वशरासकोट्या भिन्दन् समां गामकरोद्यथेन्द्रः ॥ २२ ॥

ayaṁ mahīṁ gāṁ duduhe 'dhirājaḥ
prajāpatir vṛtti-karaḥ prajānām
yo līlayādrīn sva-śarāsa-koṭyā
bhindan samāṁ gām akarod yathendraḥ

Synonyms

ayam — this King; *mahīm* — the earth; *gām* — in the form of a cow; *duduhe* — will milk; *adhirājaḥ* — extraordinary king; *prajā-patiḥ* — progenitor of mankind; *vṛtti-karaḥ* — providing living facility; *prajānām* — of the citizens; *yaḥ* — one who; *līlayā* — simply by pastimes; *adrīn* — mountains and hills; *sva-śarāsa* — of his bow; *koṭyā* — by the pointed end; *bhindan* — breaking; *samām* — level; *gām* — the earth; *akarot* — will make; *yathā* — as; *indraḥ* — the King of heaven, Indra.

Translation

This King, this protector of the citizens, is an extraordinary king and is equal to the Prajāpati demigods. For the living facility of all citizens, he will milk the earth, which is like a cow. Not only that, but he will level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt.

ŚB 4.16.23

विस्फूर्जयन्नाजगवं धनुः स्वयंयदाचरत्क्ष्मामविषह्यमाजौ ।
तदा निलिल्युर्दिशि दिश्यसन्तोलाङ्गूलमुद्यम्य यथा मृगेन्द्रः ॥
२३ ॥

visphūrjayann āja-gavaṁ dhanuḥ svayaṁ
yadācarat kṣmām aviṣahyam ājau
tadā nililyur diśi diśy asanto
lāṅgūlam udyamya yathā mṛgendraḥ

Synonyms

visphūrjayan — vibrating; *āja-gavam* — made of the horns of goats and bulls; *dhanuḥ* — his bow; *svayam* — personally; *yadā* — when; *acarat* — will travel; *kṣmām* — on the earth; *aviṣahyam* — irresistible; *ājau* — in battle; *tadā* — at that time; *nililyuḥ* — will hide themselves; *diśi diśi* — in all directions; *asantaḥ* — demoniac men; *lāṅgūlam* — tail; *udyamya* — keeping high; *yathā* — as; *mṛgendraḥ* — the lion.

Translation

When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Pṛthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demoniac rogues and thieves will hide themselves in all directions.

Purport

It is very appropriate to compare a powerful king like Pṛthu to a lion. In India, *kṣatriya* kings are still called *siṅgh,* which means "lion." Unless rogues, thieves and other demoniac people in a state are afraid of the executive head, who rules the kingdom with a strong hand, there cannot be peace or prosperity in the state. Thus it is most regrettable when a woman becomes the executive head instead of a lionlike king. In such a situation the people are considered very unfortunate.

ŚB 4.16.24

एषोऽश्वमेधाञ् शतमाजहारसरस्वती प्रादुरभावि यत्र ।
अहार्षीद्यस्य हयं पुरन्दरःशतक्रतुश्चरमे वर्तमाने ॥ २४ ॥

eṣo 'śvamedhāñ śatam ājahāra
sarasvatī prādurabhāvi yatra
ahārṣīd yasya hayaṁ purandaraḥ
śata-kratuś carame vartamāne

Synonyms

eṣaḥ — this King; *aśvamedhān* — sacrifices known as *aśva-medha*; *śatam* — one hundred; *ājahāra* — will perform; *sarasvatī* — the river of the name Sarasvatī; *prādurabhāvi* — became manifest; *yatra* — where; *ahārṣīt* — will steal; *yasya* — whose; *hayam* — horse; *purandaraḥ* — the Lord Indra; *śata-*

kratuḥ — who performed one hundred sacrifices; *carame* — while the last sacrifice; *vartamāne* — is occurring.

Translation

At the source of the river Sarasvatī, this King will perform one hundred sacrifices known as aśvamedha. In the course of the last sacrifice, the heavenly King Indra will steal the sacrificial horse.

ŚB 4.16.25

एष स्वसद्मोपवने समेत्यसनत्कुमारं भगवन्तमेकम् । आराध्य भक्त्यालभतामलं तज्ज्ञानं यतो ब्रह्म परं विदन्ति ॥ २५ ॥

eṣa sva-sadmopavane sametya
sanat-kumāraṁ bhagavantam ekam
ārādhya bhaktyālabhatāmalaṁ taj
jñānaṁ yato brahma paraṁ vidanti

Synonyms

eṣaḥ — this King; *sva-sadma* — of his palace; *upavane* — in the garden; *sametya* — meeting; *sanat-kumāram* — Sanat-kumāra; *bhagavantam* — the worshipable; *ekam* — alone; *ārādhya* — worshiping; *bhaktyā* — with devotion; *alabhata* — he will achieve; *amalam* — without contamination; *tat* — that; *jñānam* — transcendental knowledge; *yataḥ* — by which; *brahma* — spirit; *param* —

supreme, transcendental; *vidanti* — they enjoy, they know.

Translation

This King Pṛthu will meet Sanat-kumāra, one of the four Kumāras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss.

Purport

The word *vidanti* refers to one who knows something or enjoys something. When a person is properly instructed by a spiritual master and understands transcendental bliss, he enjoys life. As stated in Bhagavad-gītā (18.54), *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati:* when one attains to the Brahman platform, he neither hankers nor laments, and he actually partakes of transcendental, blissful enjoyment. Although King Pṛthu was an incarnation of Viṣṇu, he nonetheless taught the people in his kingdom to take instructions from a spiritual master who represents the disciplic succession. Thus one can become fortunate and enjoy a blissful life even within this material world. In this verse the verb *vidanti* is sometimes taken to mean "understanding." Thus when a person understands Brahman, or the supreme source of everything, he enjoys a blissful life.

ŚB 4.16.26

तत्र तत्र गिरस्तास्ता इति विश्रुतविक्रमः । श्रोष्यत्यात्माश्रिता
गाथाः पृथुः पृथुपराक्रमः ॥ २६ ॥

tatra tatra giras tās tā
iti viśruta-vikramaḥ
śroṣyaty ātmāśritā gāthāḥ
pṛthuḥ pṛthu-parākramaḥ

Synonyms

tatra tatra — here and there; *giraḥ* — words; *tāḥ tāḥ* — many, various; *iti* — thus; *viśruta-vikramaḥ* — he whose chivalrous activities are widely reputed; *śroṣyati* — will hear; *ātma-āśritāḥ* — about himself; *gāthāḥ* — songs, narrations; *pṛthuḥ* — King Pṛthu; *pṛthu-parākramaḥ* — distinctly powerful.

Translation

In this way, when the chivalrous activities of King Pṛthu come to be known to the people in general, King Pṛthu will always hear about himself and his uniquely powerful activities.

Purport

To artificially advertise oneself and thus enjoy a so-called reputation is a kind of conceit. Pṛthu Mahārāja was famous amongst the people because of his chivalrous activities. He did not have to advertise himself artificially. One's factual reputation cannot be

covered.

ŚB 4.16.27

दिशो विजित्याप्रतिरुद्धचक्रःस्वतेजसोत्पाटितलोकशल्यः । सु
रासुरेन्द्रैरुपगीयमानमहानुभावो भविता पतिर्भुवः ॥ २७ ॥

diśo vijityāpratiruddha-cakraḥ
sva-tejasotpāṭita-loka-śalyaḥ
surāsurendrair upagīyamāna-
mahānubhāvo bhavitā patir bhuvaḥ

Synonyms

diśaḥ — all directions; *vijitya* — conquering; *apratiruddha* — without check; *cakraḥ* — his influence or power; *sva-tejasā* — by his own prowess; *utpāṭita* — uprooted; *loka-śalyaḥ* — the miseries of the citizens; *sura* — of demigods; *asura* — of demons; *indraiḥ* — by the chiefs; *upagīyamāna* — being glorified; *mahā-anubhāvaḥ* — the great soul; *bhavitā* — he will become; *patiḥ* — the lord; *bhuvaḥ* — of the world.

Translation

No one will be able to disobey the orders of Pṛthu Mahārāja. After conquering the world, he will completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the suras and the asuras will

undoubtedly glorify his magnanimous activities.

Purport

At the time of Mahārāja Pṛthu, the world was ruled by one emperor, although there were many subordinate states. Just as there are many united states in various parts of the world, in olden days the entire world was ruled through many states, but there was a supreme emperor who ruled over all subsidiary states. As soon as there were some discrepancies in the maintenance of the *varṇāśrama* system, the emperor would immediately take charge of the small states.

The word *utpāṭita-loka-śalyaḥ* indicates that Mahārāja Pṛthu completely uprooted all the miseries of his citizens. The word *śalya* means "piercing thorns." There are many kinds of miserable thorns that pierce the citizens of a state, but all competent rulers, even up to the reign of Mahārāja Yudhiṣṭhira, uprooted all the miserable conditions of the citizens. It is stated that during the reign of Mahārāja Yudhiṣṭhira there did not even exist severe cold or scorching heat, nor did the citizens suffer from any kind of mental anxiety. This is the standard of good government. Such a peaceful and prosperous government, devoid of anxiety, was established by Pṛthu Mahārāja. Thus the inhabitants of both saintly and demoniac planets were all engaged in glorifying the activities of Mahārāja Pṛthu. Persons or nations anxious to spread

their influence all over the world should consider this point. If one is able to eradicate completely the threefold miseries of the citizens, he should aspire to rule the world. One should not aspire to rule for any political or diplomatic consideration.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Praise of King Pṛthu by the Professional Reciters."

CHAPTER SEVENTEEN

Mahārāja Pṛthu Becomes Angry at the Earth

ŚB 4.17.1

मैत्रेय उवाच
एवं स भगवान् वैन्यः ख्यापितो गुणकर्मभिः । छन्दयामास
तान् कामैः प्रतिपूज्याभिनन्द्य च ॥ १ ॥

maitreya uvāca
evaṁ sa bhagavān vainyaḥ
khyāpito guṇa-karmabhiḥ
chandayām āsa tān kāmaiḥ
pratipūjyābhinandya ca

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *evam* — thus; *saḥ* — he; *bhagavān* — the Personality of Godhead; *vainyaḥ* — in the form of the son of King Vena; *khyāpitaḥ* — being glorified; *guṇa-karmabhiḥ* — by qualities and factual activities; *chandayām āsa* — pacified; *tān* — those reciters; *kāmaiḥ* — by various presentations; *pratipūjya* — offering all

respects; *abhinandya* — offering prayers; *ca* — also.

Translation

The great sage Maitreya continued: In this way the reciters who were glorifying Mahārāja Pṛthu readily described his qualities and chivalrous activities. At the end, Mahārāja Pṛthu offered them various presentations with all due respect and worshiped them adequately.

ŚB 4.17.2

ब्राह्मणप्रमुखान् वर्णान् भृत्यामात्यपुरोधसः । पौराञ्जानपदान्
श्रेणीः प्रकृतीः समपूजयत् ॥ २ ॥

brāhmaṇa-pramukhān varṇān
bhṛtyāmātya-purodhasaḥ
paurāñ jāna-padān śreṇīḥ
prakṛtīḥ samapūjayat

Synonyms

brāhmaṇa-pramukhān — unto the leaders of the *brāhmaṇa* community; *varṇān* — to the other castes; *bhṛtya* — servants; *amātya* — ministers; *purodhasaḥ* — to the priests; *paurān* — to the citizens; *jāna-padān* — to his countrymen; *śreṇīḥ* — to different communities; *prakṛtīḥ* — to the admirers; *samapūjayat* — he gave proper respects.

Translation

King Pṛthu thus satisfied and offered all respect to all the leaders of the brāhmaṇas and other castes, to his servants, to his ministers and to the priests, citizens, general countrymen, people from other communities, admirers and others, and thus they all became happy.

ŚB 4.17.3

विदुर उवाच
कस्माद्दधार गोरूपं धरित्री बहुरूपिणी । यां दुदोह पृथुस्तत्र
को वत्सो दोहनं च किम् ॥ ३ ॥

vidura uvāca
kasmād dadhāra go-rūpaṁ
dharitrī bahu-rūpiṇī
yāṁ dudoha pṛthus tatra
ko vatso dohanaṁ ca kim

Synonyms

viduraḥ uvāca — Vidura inquired; *kasmāt* — why; *dadhāra* — took; *go-rūpam* — the shape of a cow; *dharitrī* — the earth; *bahu-rūpiṇī* — who has many other forms; *yām* — whom; *dudoha* — milked; *pṛthuḥ* — King Pṛthu; *tatra* — there; *kaḥ* — who; *vatsaḥ* — the calf; *dohanam* — the milking pot; *ca* — also; *kim* — what.

Translation

Vidura inquired from the great sage Maitreya: My dear brāhmaṇa, since mother earth can appear in different shapes, why did she take the shape of a cow? And when King Pṛthu milked her, who became the calf, and what was the milking pot?

ŚB 4.17.4

प्रकृत्या विषमा देवी कृता तेन समा कथम् । तस्य मेध्यं हयं देवः कस्य हेतोरपाहरत् ॥ ४ ॥

prakṛtyā viṣamā devī
kṛtā tena samā katham
tasya medhyaṁ hayaṁ devaḥ
kasya hetor apāharat

Synonyms

prakṛtyā — by nature; *viṣamā* — not level; *devī* — the earth; *kṛtā* — was made; *tena* — by him; *samā* — level; *katham* — how; *tasya* — his; *medhyam* — meant for offering in the sacrifice; *hayam* — horse; *devaḥ* — the demigod Indra; *kasya* — for what; *hetoḥ* — reason; *apāharat* — stole.

Translation

The surface of the earth is by nature low in some places and high in others. How did King Pṛthu level the surface of the earth, and

why did the King of heaven, Indra, steal the horse meant for the sacrifice?

ŚB 4.17.5

सनत्कुमाराद्भगवतो ब्रह्मन् ब्रह्मविदुत्तमात् । लब्ध्वा ज्ञानं सविज्ञानं राजर्षिः कां गतिं गतः ॥ ५ ॥

sanat-kumārād bhagavato
brahman brahma-vid-uttamāt
labdhvā jñānaṁ sa-vijñānaṁ
rājarṣiḥ kāṁ gatiṁ gataḥ

Synonyms

sanat-kumārāt — from Sanat-kumāra; *bhagavataḥ* — the most powerful; *brahman* — my dear *brāhmaṇa*; *brahma-vit-uttamāt* — well versed in the Vedic knowledge; *labdhvā* — after achieving; *jñānam* — knowledge; *sa-vijñānam* — for practical application; *rāja-ṛṣiḥ* — the great saintly King; *kām* — which; *gatim* — destination; *gataḥ* — achieved.

Translation

The great saintly King, Mahārāja Pṛthu, received knowledge from Sanat-kumāra, who was the greatest Vedic scholar. After receiving knowledge to be applied practically in his life, how did the saintly King attain his desired destination?

Purport

There are four Vaiṣṇava *sampradāyas* (systems) of disciplic succession. One *sampradāya* comes from Lord Brahmā, one from the goddess of fortune, one from the Kumāras, headed by Sanat-kumāra, and one from Lord Śiva. These four systems of disciplic succession are still going on. As King Pṛthu has illustrated, one who is serious about receiving transcendental Vedic knowledge must accept a *guru,* or spiritual master, in one of these four disciplic successions. It is said that unless one accepts a *mantra* from one of these *sampradāyas*, the so-called *mantra* will not act in Kali-yuga. Many *sampradāyas* have sprung up without authority, and they are misleading the people by giving unauthorized *mantras.* The rascals of these so-called *sampradāyas* do not observe the Vedic rules and regulations. Although they are addicted to all kinds of sinful activities, they still offer the people *mantras* and thus mislead them. Intelligent persons, however, know that such *mantras* will never be successful, and as such they never patronize such upstart spiritual groups. People should be very careful of these nonsensical *sampradāyas.* To get some facility for sense gratification, unfortunate people in this age receive *mantras* from these so-called *sampradāyas.* Pṛthu Mahārāja, however, showed by his example that one should receive knowledge from a bona fide *sampradāya.* Therefore Mahārāja Pṛthu accepted Sanat-kumāra as his spiritual master.

ŚB 4.17.6-7

यच्चान्यदपि कृष्णस्य भवान् भगवतः प्रभोः । श्रवः सुश्रवसः पुण्यं पूर्वदेहकथाश्रयम् ॥ ६ ॥ भक्ताय मेऽनुरक्ताय तव चाधोक्षजस्य च । वक्तुमर्हसि योऽदुह्यद्वैन्यरूपेण गामिमाम् ॥ ७ ॥

yac cānyad api kṛṣṇasya
bhavān bhagavataḥ prabhoḥ
śravaḥ suśravasaḥ puṇyaṁ
pūrva-deha-kathāśrayam

bhaktāya me 'nuraktāya
tava cādhokṣajasya ca
vaktum arhasi yo 'duhyad
vainya-rūpeṇa gām imām

Synonyms

yat — which; *ca* — and; *anyat* — other; *api* — certainly; *kṛṣṇasya* — of Kṛṣṇa; *bhavān* — your good self; *bhagavataḥ* — of the Supreme Personality of Godhead; *prabhoḥ* — powerful; *śravaḥ* — glorious activities; *su-śravasaḥ* — who is very pleasing to hear about; *puṇyam* — pious; *pūrva-deha* — of His previous incarnation; *kathā-āśrayam* — connected with the narration; *bhaktāya* — unto the devotee; *me* — to me; *anuraktāya* — very much attentive; *tava* — of

you; *ca* — and; *adhokṣajasya* — of the Lord, who is known as Adhokṣaja; *ca* — also; *vaktum arhasi* — please narrate; *yaḥ* — one who; *aduhyat* — milked; *vainya-rūpeṇa* — in the form of the son of King Vena; *gām* — cow, earth; *imām* — this.

Translation

Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please therefore narrate all the stories of King Pṛthu, who, in the form of the son of King Vena, milked the cow-shaped earth.

Purport

Lord Kṛṣṇa is also known as *avatārī,* which means "one from whom all the incarnations emanate." In *Bhagavad-gītā* (10.8) Lord Kṛṣṇa says, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the source of all spiritual and material worlds. Everything emanates from Me." Thus Lord Kṛṣṇa is the origin of everyone's appearance. As far as this material world is concerned, Lord Brahmā, Lord Viṣṇu and Lord Śiva are all emanations from Kṛṣṇa. These three incarnations of Kṛṣṇa are called *guṇa-avatāras.* The material world is governed by three material modes of nature, and

Lord Viṣṇu, Lord Brahmā and Lord Śiva respectively take charge of the modes of goodness, passion and ignorance. Mahārāja Pṛthu is also an incarnation of those qualities of Lord Kṛṣṇa by which one rules over conditioned souls.

In this verse the word *adhokṣaja,* meaning "beyond the perception of the material senses," is very significant. No one can perceive the Supreme Personality of Godhead by mental speculation; therefore a person with a poor fund of knowledge cannot understand the Supreme Personality of Godhead. Since one can form only an impersonal idea on the strength of one's material senses, the Lord is known as Adhokṣaja.

ŚB 4.17.8

सूत उवाच
चोदितो विदुरेणैवं वासुदेवकथां प्रति । प्रशस्य तं प्रीतमना
मैत्रेयः प्रत्यभाषत ॥ ८ ॥

sūta uvāca
codito vidureṇaivaṁ
vāsudeva-kathāṁ prati
praśasya taṁ prīta-manā
maitreyaḥ pratyabhāṣata

Synonyms

sūtaḥ uvāca — Sūta Gosvāmī said; *coditaḥ* — inspired; *vi-*

dureṇa — by Vidura; *evam* — thus; *vāsudeva* — of Lord Kṛṣṇa; *kathām* — narration; *prati* — about; *praśasya* — praising; *tam* — him; *prīta-manāḥ* — being very pleased; *maitreyaḥ* — the saint Maitreya; *pratyabhāṣata* — replied.

Translation

Sūta Gosvāmī continued: When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.

Purport

Talk of *kṛṣṇa-kathā*, or topics about Lord Kṛṣṇa or His incarnations, is spiritually so inspiring that the reciter and hearer are never exhausted. That is the nature of spiritual talks. We have actually seen that one can never become satiated by hearing the conversations between Vidura and Maitreya. Both of them are devotees, and the more Vidura inquires, the more Maitreya is encouraged to speak. A symptom of spiritual talks is that no one feels tired. Thus upon hearing the questions of Vidura, the great sage Maitreya did not feel disgusted but rather felt encouraged to speak at greater length.

ŚB 4.17.9

मैत्रेय उवाच

यदाभिषिक्तः पृथुरङ्ग विप्रै-रामन्त्रितो जनतायाश्च पालः ।
प्रजा निरन्ने क्षितिपृष्ठ एत्यक्षुत्क्षामदेहाः पतिमभ्यवोचन् ॥ ९
॥

maitreya uvāca
yadābhiṣiktaḥ pṛthur aṅga viprair
āmantrito janatāyāś ca pālaḥ
prajā niranne kṣiti-pṛṣṭha etya
kṣut-kṣāma-dehāḥ patim abhyavocan

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *yadā* — when; *abhiṣiktaḥ* — was enthroned; *pṛthuḥ* — King Pṛthu; *aṅga* — my dear Vidura; *vipraiḥ* — by the *brāhmaṇas*; *āmantritaḥ* — was declared; *janatāyāḥ* — of the people; *ca* — also; *pālaḥ* — the protector; *prajāḥ* — the citizens; *niranne* — being without food grains; *kṣiti-pṛṣṭhe* — the surface of the globe; *etya* — coming near; *kṣut* — by hunger; *kṣāma* — skinny; *dehāḥ* — their bodies; *patim* — to the protector; *abhyavocan* — they said.

Translation

The great sage Maitreya continued: My dear Vidura, at the time King Pṛthu was enthroned by the great sages and brāhmaṇas and declared to be the protector of the citizens, there was a scar-

city of food grains. The citizens actually became skinny due to starvation. Therefore they came before the King and informed him of their real situation.

Purport

Information is given herein concerning the selection of the king by the *brāhmaṇas.* According to the *varṇāśrama* system, the *brāhmaṇas* are considered to be the head of the society and therefore to be situated in the topmost social position. The *varṇāśrama-dharma,* the institution of four *varṇas* and four *āśramas,* is very scientifically designed. As stated in Bhagavad-gītā, *varṇāśrama-dharma* is not a man-made institution, but is God-made. In this narration it is clearly indicated that the *brāhmaṇas* used to control the royal power. When an evil king like Vena ruled, the *brāhmaṇas* would kill him through their brahminical powers and would select a proper ruler by testing his qualifications. In other words, the *brāhmaṇas,* the intelligent men or great sages, would control the monarchical powers. Here we have an indication of how the *brāhmaṇas* elected King Pṛthu to the throne as the protector of the citizens. The citizens, being skinny due to hunger, approached the King and informed him that necessary action should be taken. The structure of the *varṇāśrama-dharma* was so nice that the *brāhmaṇas* would guide the head of state. The head of state would then give protection to the citizens. The *kṣatri-*

yas would take charge of protecting the people in general, and under the protection of the *kṣatriyas,* the *vaiśyas* would protect the cows, produce food grains and distribute them. *Śūdras,* the working class, would help the higher three classes by manual labor. This is the perfect social system.

ŚB 4.17.10-11

वयं राजञ्जाठरेणाभितप्तायथाग्निना कोटरस्थेन वृक्षाः ।
त्वामद्य याताः शरणं शरण्यंयः साधितो वृत्तिकरः पतिर्नः ॥
१० ॥ तन्नो भवानीहतु रातवेऽन्नंक्षुधार्दितानां नरदेवदेव ।
यावन्न नङ्क्ष्यामह उज्झितोर्जावार्तापतिस्त्वं किल लोकपालः
॥ ११ ॥

vayaṁ rājañ jāṭhareṇābhitaptā
yathāgninā koṭara-sthena vṛkṣāḥ
tvām adya yātāḥ śaraṇaṁ śaraṇyaṁ
yaḥ sādhito vṛtti-karaḥ patir naḥ

tan no bhavān īhatu rātave 'nnaṁ
kṣudhārditānāṁ naradeva-deva
yāvan na naṅkṣyāmaha ujjhitorjā
vārtā-patis tvaṁ kila loka-pālaḥ

Synonyms

vayam — we; *rājan* — O King; *jāṭhareṇa* — by the fire of hunger; *abhitaptāḥ* — very much aggrieved; *yathā* — just

as; *agninā* — by the fire; *koṭara-sthena* — in the hollow of a tree; *vṛkṣāḥ* — trees; *tvām* — unto you; *adya* — today; *yātāḥ* — we have come; *śaraṇam* — shelter; *śaraṇyam* — worth taking shelter of; *yaḥ* — who; *sādhitaḥ* — appointed; *vṛtti-karaḥ* — one who gives employment; *patiḥ* — master; *naḥ* — our; *tat* — therefore; *naḥ* — to us; *bhavān* — Your Majesty; *īhatu* — please try; *rātave* — to give; *annam* — food grains; *kṣudhā* — with hunger; *arditānām* — suffering; *nara-deva-deva* — O supreme master of all kings; *yāvat na* — lest; *naṅkṣyāmahe* — we will perish; *ujjhita* — being bereft of; *ūrjāḥ* — food grains; *vārtā* — of occupational engagements; *patiḥ* — bestower; *tvam* — you; *kila* — indeed; *loka-pālaḥ* — the protector of the citizens.

Translation

Dear King, just as a tree with a fire burning in the hollow of the trunk gradually dries up, we are drying up due to the fire of hunger in our stomachs. You are the protector of surrendered souls, and you have been appointed to give employment to us. Therefore we have all come to you for protection. You are not only a king, but the incarnation of God as well. Indeed, you are the king of all kings. You can give us all kinds of occupational engagements, for you are the master of our livelihood. Therefore, O king of all kings, please arrange to satisfy our hunger by the proper distribution of food grains. Please take care of us, lest

we soon die for want of food.

Purport

It is the duty of the king to see that everyone in the social orders — *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* — is fully employed in the state. Just as it is the duty of the *brāhmaṇas* to elect a proper king, it is the duty of the king to see that all the *varṇas* — *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* — are fully engaged in their respective occupational duties. It is here indicated that although the people were allowed to perform their duties, they were still unemployed. Although they were not lazy, they still could not produce sufficient food to satisfy their hunger. When the people are perplexed in this way, they should approach the head of government, and the president or king should take immediate action to mitigate the distress of the people.

ŚB 4.17.12

मैत्रेय उवाच
पृथुः प्रजानां करुणं निशम्य परिदेवितम् । दीर्घं दध्यौ
कुरुश्रेष्ठ निमित्तं सोऽन्वपद्यत ॥ १२ ॥

maitreya uvāca
pṛthuḥ prajānāṁ karuṇaṁ
niśamya paridevitam
dīrghaṁ dadhyau kuruśreṣṭha

nimittaṁ so 'nvapadyata

Synonyms

maitreyaḥ uvāca — the great saint Maitreya said; *pṛthuḥ* — King Pṛthu; *prajānām* — of the citizens; *karuṇam* — pitiable condition; *niśamya* — hearing; *paridevitam* — lamentation; *dīrgham* — for a long time; *dadhyau* — contemplated; *kuru-śreṣṭha* — O Vidura; *nimittam* — the cause; *saḥ* — he; *anvapadyata* — found out.

Translation

After hearing this lamentation and seeing the pitiable condition of the citizens, King Pṛthu contemplated this matter for a long time to see if he could find out the underlying causes.

ŚB 4.17.13

इति व्यवसितो बुद्ध्या प्रगृहीतशरासनः । सन्दधे विशिखं भूमेः क्रुद्धस्त्रिपुरहा यथा ॥ १३ ॥

iti vyavasito buddhyā
pragṛhīta-śarāsanaḥ
sandadhe viśikhaṁ bhūmeḥ
kruddhas tripura-hā yathā

Synonyms

iti — thus; *vyavasitaḥ* — having arrived at the conclusion; *buddhyā* — by intelligence; *pragṛhīta* — having taken up; *śarāsanaḥ* — the bow; *sandadhe* — fixed; *viśikham* — an arrow; *bhūmeḥ* — at the earth; *kruddhaḥ* — angry; *tri-pura-hā* — Lord Śiva; *yathā* — like.

Translation

Having arrived at a conclusion, the King took up his bow and arrow and aimed them at the earth, exactly like Lord Śiva, who destroys the whole world out of anger.

Purport

King Pṛthu found out the cause for the scarcity of food grains. He could understand that it was not the people's fault, for they were not lazy in executing their duties. Rather, the earth was not producing sufficient food grains. This indicates that the earth can produce sufficiently if everything is properly arranged, but sometimes the earth can refuse to produce food grains for various reasons. The theory that there is a scarcity of food grains due to an increase of population is not a very sound theory. There are other causes that enable the earth to produce profusely or to stop producing. King Pṛthu found out the proper causes and took the necessary steps immediately.

ŚB 4.17.14

प्रवेपमाना धरणी निशाम्योदायुधं च तम् । गौः
सत्यपाद्रवद्भीता मृगीव मृगयुद्रुता ॥ १४ ॥

pravepamānā dharaṇī
niśāmyodāyudhaṁ ca tam
gauḥ saty apādravad bhītā
mṛgīva mṛgayu-drutā

Synonyms

pravepamānā — trembling; *dharaṇī* — the earth; *niśāmya* — seeing; *udāyudham* — having taken his bow and arrow; *ca* — also; *tam* — the King; *gauḥ* — a cow; *satī* — becoming; *apādravat* — began to flee; *bhītā* — very much afraid; *mṛgī iva* — like a deer; *mṛgayu* — by a hunter; *drutā* — being followed.

Translation

When the earth saw that King Pṛthu was taking his bow and arrow to kill her, she became very much afraid and began to tremble. She then began to flee, exactly like a deer, which runs very swiftly when followed by a hunter. Being afraid of King Pṛthu, she took the shape of a cow and began to run.

Purport

Just as a mother produces various children, both male and female, the womb of mother earth produces all kinds of living entities

in various shapes. Thus it is possible for mother earth to take on innumerable shapes. At this time, in order to avoid the wrath of King Pṛthu, she took the shape of a cow. Since a cow is never to be killed, mother earth thought it wise to take the shape of a cow in order to avoid King Pṛthu's arrows. King Pṛthu, however, could understand this fact, and therefore he did not stop chasing the cow-shaped earth.

ŚB 4.17.15

तामन्वधावत्तद्वैन्यः कुपितोऽत्यरुणेक्षणः । शरं धनुषि सन्धाय
यत्र यत्र पलायते ॥ १५ ॥

tām anvadhāvat tad vainyaḥ
kupito 'tyaruṇekṣaṇaḥ
śaraṁ dhanuṣi sandhāya
yatra yatra palāyate

Synonyms

tām — the cow-shaped earth; *anvadhāvat* — he chased; *tat* — then; *vainyaḥ* — the son of King Vena; *kupitaḥ* — being very much angry; *ati-aruṇa* — very red; *īkṣaṇaḥ* — his eyes; *śaram* — an arrow; *dhanuṣi* — on the bow; *sandhāya* — placing; *yatra yatra* — wherever; *palāyate* — she flees.

Translation

Seeing this, Mahārāja Pṛthu became very angry, and his eyes became as red as the early-morning sun. Placing an arrow on his bow, he chased the cow-shaped earth wherever she would run.

ŚB 4.17.16

सा दिशो विदिशो देवी रोदसी चान्तरं तयोः । धावन्ती तत्र
तत्रैनं ददर्शानूद्यतायुधम् ॥ १६ ॥

sā diśo vidiśo devī
rodasī cāntaraṁ tayoḥ
dhāvantī tatra tatrainaṁ
dadarśānūdyatāyudham

Synonyms

sā — the cow-shaped earth; *diśaḥ* — in the four directions; *vidiśaḥ* — randomly in other directions; *devī* — the goddess; *rodasī* — towards heaven and earth; *ca* — also; *antaram* — between; *tayoḥ* — them; *dhāvantī* — fleeing; *tatra tatra* — here and there; *enam* — the King; *dadarśa* — she saw; *anu* — behind; *udyata* — taken up; *āyudham* — his weapons.

Translation

The cow-shaped earth ran here and there in outer space between the heavenly planets and the earth, and wherever she ran, the

King chased her with his bow and arrows.

ŚB 4.17.17

लोके नाविन्दत त्राणं वैन्यान्मृत्योरिव प्रजाः । त्रस्ता तदा निववृते हृदयेन विदूयता ॥ १७ ॥

loke nāvindata trāṇaṁ

vainyān mṛtyor iva prajāḥ

trastā tadā nivavṛte

hṛdayena vidūyatā

Synonyms

loke — within the three worlds; *na* — not; *avindata* — could obtain; *trāṇam* — release; *vainyāt* — from the hand of the son of King Vena; *mṛtyoḥ* — from death; *iva* — like; *prajāḥ* — men; *trastā* — being very much afraid; *tadā* — at that time; *nivavṛte* — turned back; *hṛdayena* — within her heart; *vidūyatā* — very much aggrieved.

Translation

Just as a man cannot escape the cruel hands of death, the cow-shaped earth could not escape the hands of the son of Vena. At length the earth, fearful, her heart aggrieved, turned back in helplessness.

ŚB 4.17.18

उवाच च महाभागं धर्मज्ञापन्नवत्सल । त्राहि मामपि भूतानां पालनेऽवस्थितो भवान् ॥ १८ ॥

uvāca ca mahā-bhāgaṁ
dharma-jñāpanna-vatsala
trāhi mām api bhūtānāṁ
pālane 'vasthito bhavān

Synonyms

uvāca — she said; *ca* — and; *mahā-bhāgam* — unto the great, fortunate King; *dharma-jña* — O knower of the principles of religion; *āpanna-vatsala* — O shelter of the surrendered; *trāhi* — save; *mām* — me; *api* — indeed; *bhūtānām* — of living entities; *pālane* — in protection; *avasthitaḥ* — situated; *bhavān* — Your Majesty.

Translation

Addressing the great, opulent King Pṛthu as the knower of religious principles and shelter of the surrendered, she said: Please save me. You are the protector of all living entities. Now you are situated as the King of this planet.

Purport

The cow-shaped earth addressed King Pṛthu as *dharma-jña*, which refers to one who knows the principles of religion. The principles

of religion dictate that a woman, a cow, a child, a *brāhmaṇa* and an old man must be given all protection by the king or anyone else. Consequently mother earth took the shape of a cow. She was also a woman. Thus she appealed to the King as one who knows the principles of religion. Religious principles also dictate that one is not to be killed if he surrenders. She reminded King Pṛthu that not only was he an incarnation of God, but he was situated as the King of the earth as well. Therefore his duty was to excuse her.

ŚB 4.17.19

स त्वं जिघांससे कस्माद्दीनामकृतकिल्बिषाम् । अहनिष्यत्कथं योषां धर्मज्ञ इति यो मतः ॥ १९ ॥

sa tvaṁ jighāṁsase kasmād
dīnām akṛta-kilbiṣām
ahaniṣyat kathaṁ yoṣāṁ
dharma-jña iti yo mataḥ

Synonyms

saḥ — that very person; *tvam* — you; *jighāṁsase* — want to kill; *kasmāt* — why; *dīnām* — poor; *akṛta* — without having done; *kilbiṣām* — any sinful activities; *ahaniṣyat* — would kill; *katham* — how; *yoṣām* — a woman; *dharma-jñaḥ* — the knower of religious principles; *iti* — thus; *yaḥ* — one who; *mataḥ* — is considered.

Translation

The cow-shaped earth continued to appeal to the King: I am very poor and have not committed any sinful activities. I do not know why you want to kill me. Since you are supposed to be the knower of all religious principles, why are you so envious of me, and why are you so anxious to kill a woman?

Purport

The earth appealed to the King in two ways. A king who knows religious principles cannot kill anyone who has not committed sinful activities. Apart from this, a woman is not to be killed, even if she does commit some sinful activities. Since the earth was innocent and was also a woman, the King should not kill her.

ŚB 4.17.20

प्रहरन्ति न वै स्त्रीषु कृतागःस्वपि जन्तवः । किमुत त्वद्विधा राजन् करुणा दीनवत्सलाः ॥ २० ॥

praharanti na vai strīṣu
kṛtāgaḥsv api jantavaḥ
kim uta tvad-vidhā rājan
karuṇā dīna-vatsalāḥ

Synonyms

praharanti — strike; *na* — never; *vai* — certainly; *strīṣu* —

women; *kṛta-āgaḥsu* — having committed sinful activities; *api* — although; *jantavaḥ* — human beings; *kim uta* — then what to speak of; *tvat-vidhāḥ* — personalities like you; *rājan* — O King; *karuṇāḥ* — merciful; *dīna-vatsalāḥ* — affectionate to the poor.

Translation

Even if a woman does commit some sinful activity, no one should place his hand upon her. And what to speak of you, dear King, who are so merciful. You are a protector, and you are affectionate to the poor.

ŚB 4.17.21

मां विपाट्याजरां नावं यत्र विश्वं प्रतिष्ठितम् । आत्मानं च
प्रजाश्चेमा: कथमम्भसि धास्यसि ॥ २१ ॥

māṁ vipāṭyājarāṁ nāvaṁ
yatra viśvaṁ pratiṣṭhitam
ātmānaṁ ca prajāś cemāḥ
katham ambhasi dhāsyasi

Synonyms

mām — me; *vipāṭya* — breaking to pieces; *ajarām* — very strong; *nāvam* — boat; *yatra* — where; *viśvam* — all worldly paraphernalia; *pratiṣṭhitam* — standing; *ātmānam* —

yourself; *ca* — and; *prajāḥ* — your subjects; *ca* — also; *imāḥ* — all these; *katham* — how; *ambhasi* — in the water; *dhāsyasi* — you will hold.

Translation

The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

Purport

Beneath the entire planetary system is the *garbha* water. Lord Viṣṇu lies on this *garbha* water, and from His abdomen a lotus stem grows, and all the planets within the universe are floating in the air, being supported by this lotus stem. If a planet is destroyed, it must fall into the water of *garbha.* The earth therefore warned King Pṛthu that he could gain nothing by destroying her. Indeed, how would he protect himself and his citizens from drowning in the *garbha* water? In other words, outer space may be compared to an ocean of air, and each and every planet is floating on it just as a boat or island floats on the ocean. Sometimes planets are called *dvīpa,* or islands, and sometimes they are called boats. Thus the cosmic manifestation is partially explained in this reference by the cow-shaped earth.

ŚB 4.17.22

पृथुरुवाच
वसुधे त्वां वधिष्यामि मच्छासनपराङ्मुखीम् । भागं बर्हिषि
या वृङ्क्ते न तनोति च नो वसु ॥ २२ ॥

pṛthur uvāca
vasudhe tvāṁ vadhiṣyāmi
mac-chāsana-parāṅ-mukhīm
bhāgaṁ barhiṣi yā vṛṅkte
na tanoti ca no vasu

Synonyms

pṛthuḥ uvāca — King Pṛthu replied; *vasu-dhe* — my dear earthly planet; *tvām* — you; *vadhiṣyāmi* — I shall kill; *mat* — my; *śāsana* — rulings; *parāk-mukhīm* — disobedient to; *bhāgam* — your share; *barhiṣi* — in the *yajña*; *yā* — who; *vṛṅkte* — accepts; *na* — not; *tanoti* — does deliver; *ca* — and; *naḥ* — to us; *vasu* — produce.

Translation

King Pṛthu replied to the earthly planet: My dear earth, you have disobeyed my orders and rulings. In the form of a demigod you accepted your share of the yajñas we performed, but in return you have not produced sufficient food grains. For this reason I must kill you.

Purport

The cow-shaped earthly planet submitted that she not only was a woman, but was innocent and sinless as well. Thus she argued that she should not be killed. Besides, she pointed out that being perfectly religious-minded, the King could not violate the religious principles that forbade killing a woman. In reply, Mahārāja Pṛthu informed her that first of all she had disobeyed his orders. This was her first sinful activity. Secondly he accused her of taking her share of the *yajñas* (sacrifices) but not producing sufficient food grains in return.

ŚB 4.17.23

यवसं जग्ध्यनुदिनं नैव दोग्ध्यौधसं पयः । तस्यामेवं हि
दुष्टायां दण्डो नात्र न शस्यते ॥ २३ ॥

yavasaṁ jagdhy anudinaṁ
naiva dogdhy audhasaṁ payaḥ
tasyām evaṁ hi duṣṭāyāṁ
daṇḍo nātra na śasyate

Synonyms

yavasam — green grass; *jagdhi* — you eat; *anudinam* — daily; *na* — never; *eva* — certainly; *dogdhi* — you yield; *audhasam* — in the milk bag; *payaḥ* — milk; *tasyām* — when a cow; *evam* — thus; *hi* — certainly; *duṣṭāyām* — being

offensive; *daṇḍaḥ* — punishment; *na* — not; *atra* — here; *na* — not; *śasyate* — is advisable.

Translation

Although you are eating green grass every day, you are not filling your milk bag so we can utilize your milk. Since you are willfully committing offenses, it cannot be said that you are not punishable due to your assuming the form of a cow.

Purport

A cow eats green grasses in the pasture and fills her milk bag with sufficient milk so that the cowherdsmen can milk her. *Yajñas* (sacrifices) are performed to produce sufficient clouds that will pour water over the earth. The word *payaḥ* can refer both to milk and to water. As one of the demigods, the earthly planet was taking her share in the *yajñas* — that is, she was eating green grass — but in return she was not producing sufficient food grains — that is, she was not filling her milk bag. Pṛthu Mahārāja was therefore justified in threatening to punish her for her offense.

ŚB 4.17.24

त्वं खल्वोषधिबीजानि प्राक् सृष्टानि स्वयम्भुवा । न
मुञ्चस्यात्मरुद्धानि मामवज्ञाय मन्दधीः ॥ २४ ॥

tvaṁ khalv oṣadhi-bījāni

prāk sṛṣṭāni svayambhuvā
na muñcasy ātma-ruddhāni
mām avajñāya manda-dhīḥ

Synonyms

tvam — you; *khalu* — certainly; *oṣadhi* — of herbs, plants and grains; *bījāni* — the seeds; *prāk* — formerly; *sṛṣṭāni* — created; *svayambhuvā* — by Lord Brahmā; *na* — do not; *muñca-si* — deliver; *ātma-ruddhāni* — hidden within yourself; *mām* — me; *avajñāya* — disobeying; *manda-dhīḥ* — less intelligent.

Translation

You have so lost your intelligence that, despite my orders, you do not deliver the seeds of herbs and grains formerly created by Brahmā and now hidden within yourself.

Purport

While creating all the planets in the universe, Lord Brahmā also created the seeds of various grains, herbs, plants and trees. When sufficient water falls from the clouds, the seeds fructify and produce fruits, grains, vegetables, etc. By his example, Pṛthu Mahārāja indicates that whenever there is a scarcity in food production, the head of the government should take steps to see why production is being held up and what should be done to rectify the situation.

ŚB 4.17.25

अमूषां क्षुत्परीतानामार्तानां परिदेवितम् । शमयिष्यामि मद्बाणैर्भिन्नायास्तव मेदसा ॥ २५ ॥

amūṣāṁ kṣut-parītānām
ārtānāṁ paridevitam
śamayiṣyāmi mad-bāṇair
bhinnāyās tava medasā

Synonyms

amūṣām — of all of them; *kṣut-parītānām* — suffering from hunger; *ārtānām* — of the distressed; *paridevitam* — the lamentation; *śamayiṣyāmi* — I shall pacify; *mat-bāṇaiḥ* — by my arrows; *bhinnāyāḥ* — being cut to pieces; *tava* — of you; *medasā* — by the flesh.

Translation

Now, with the help of my arrows, I shall cut you to pieces and with your flesh satisfy the hunger-stricken citizens, who are now crying for want of grains. Thus I shall satisfy the crying citizens of my kingdom.

Purport

Here we find some indication of how the government can arrange for the eating of cow flesh. It is here indicated that in a rare cir-

cumstance when there is no supply of grains, the government may sanction the eating of meat. However, when there is sufficient food, the government should not allow the eating of cow's flesh just to satisfy the fastidious tongue. In other words, in rare circumstances, when people are suffering for want of grains, meat-eating or flesh-eating can be allowed, but not otherwise. The maintenance of slaughterhouses for the satisfaction of the tongue and the killing of animals unnecessarily should never be sanctioned by a government.

As described in a previous verse, cows and other animals should be given sufficient grass to eat. If despite a sufficient supply of grass a cow does not supply milk, and if there is an acute shortage of food, the dried-up cow may be utilized to feed the hungry masses of people. According to the law of necessity, first of all human society must try to produce food grains and vegetables, but if they fail in this, they can indulge in flesh-eating. Otherwise not. As human society is presently structured, there is sufficient production of grains all over the world. Therefore the opening of slaughterhouses cannot be supported. In some nations there is so much surplus grain that sometimes extra grain is thrown into the sea, and sometimes the government forbids further production of grain. The conclusion is that the earth produces sufficient grain to feed the entire population, but the distribution of this grain is restricted due to trade regulations and a desire for profit. Con-

sequently in some places there is scarcity of grain and in others profuse production. If there were one government on the surface of the earth to handle the distribution of grain, there would be no question of scarcity, no necessity to open slaughterhouses, and no need to present false theories about overpopulation.

ŚB 4.17.26

पुमान् योषिदुत क्लीब आत्मसम्भावनोऽधमः । भूतेषु
निरनुक्रोशो नृपाणां तद्वधोऽवधः ॥ २६ ॥

pumān yoṣid uta klība
ātma-sambhāvano 'dhamaḥ
bhūteṣu niranukrośo
nṛpāṇāṁ tad-vadho 'vadhaḥ

Synonyms

pumān — a man; *yoṣit* — a woman; *uta* — also; *klībaḥ* — a eunuch; *ātma-sambhāvanaḥ* — interested in self-maintenance; *adhamaḥ* — lowest of humankind; *bhūteṣu* — to other living entities; *niranukrośaḥ* — without compassion; *nṛpāṇām* — for the kings; *tat* — of him; *vadhaḥ* — killing; *avadhaḥ* — not killing.

Translation

Any cruel person — be he a man, woman or impotent eunuch

— who is only interested in his personal maintenance and has no compassion for other living entities may be killed by the king. Such killing can never be considered actual killing.

Purport

The planet earth is actually a woman in her constitutional form, and as such she needs to be protected by the king. Pṛthu Mahārāja argues, however, that if a citizen within the state — be he man, woman or eunuch — is not compassionate upon his fellow men, he or she may be killed by the king, and such killing is never to be considered actual killing. As far as the field of spiritual activities is concerned, when a devotee is self-satisfied and does not preach the glories of Kṛṣṇa, he is not considered a first-class devotee. A devotee who tries to preach, who has compassion upon innocent persons who have no knowledge of Kṛṣṇa, is a superior devotee. In his prayer to the Lord, Prahlāda Mahārāja said that he was not personally interested in liberation from this material world; rather, he did not wish to be liberated from this material condition until all fallen souls were delivered. Even in the material field, if a person is not interested in others' welfare, he should be considered to be condemned by the Personality of Godhead or His incarnation like Pṛthu Mahārāja.

ŚB 4.17.27

त्वां स्तब्धां दुर्मदां नीत्वा मायागां तिलशः शरैः ।

आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः ॥ २७ ॥

tvāṁ stabdhāṁ durmadāṁ nītvā
māyā-gāṁ tilaśaḥ śaraiḥ
ātma-yoga-balenemā
dhārayiṣyāmy ahaṁ prajāḥ

Synonyms

tvām — you; *stabdhām* — very much puffed up; *durmadām* — mad; *nītvā* — bringing into such a condition; *māyā-gām* — false cow; *tilaśaḥ* — into small particles like grains; *śaraiḥ* — by my arrows; *ātma* — personal; *yoga-balena* — by mystic power; *imāḥ* — all these; *dhārayiṣyāmi* — shall uphold; *aham* — I; *prajāḥ* — all the citizens, or all the living entities.

Translation

You are very much puffed up with pride and have become almost insane. Presently you have assumed the form of a cow by your mystic powers. Nonetheless I shall cut you into small pieces like grain, and I will uphold the entire population by my personal mystic powers.

Purport

The earth informed King Pṛthu that if he destroyed her, he and his subjects would all fall down into the waters of the *garbha* ocean.

King Pṛthu now replies to that point. Although the earth assumed the shape of a cow by her mystic powers in order to be saved from being killed by the King, the King was aware of this fact and would not hesitate to cut her to pieces, just like small bits of grain. As far as the destruction of the citizens is concerned, Mahārāja Pṛthu maintained that he could uphold everyone by his own mystic powers. He did not need the help of the earthly planet. Being the incarnation of Lord Viṣṇu, Pṛthu Mahārāja possessed the power of Saṅkarṣaṇa, which is explained by the scientists as the power of gravitation. The Supreme Personality of Godhead is holding millions of planets in space without any support; similarly, Pṛthu Mahārāja would not have had any difficulty supporting all his citizens and himself in space without the help of the planet earth. The Lord is known as Yogeśvara, master of all mystic powers. Consequently the planet earth was informed by the King that she need not worry about his standing without her help.

ŚB 4.17.28

एवं मन्युमयीं मूर्तिं कृतान्तमिव बिभ्रतम् ।
प्रणता प्राञ्जलिः प्राह मही सञ्जातवेपथुः ॥ २८ ॥

evaṁ manyumayīṁ mūrtiṁ
kṛtāntam iva bibhratam
praṇatā prāñjaliḥ prāha
mahī sañjāta-vepathuḥ

Synonyms

evam — thus; *manyu-mayīm* — very much angry; *mūr-tim* — form; *kṛta-antam* — death personified, Yamarāja; *iva* — like; *bibhratam* — possessing; *praṇatā* — surrendered; *prāñ-jaliḥ* — with folded hands; *prāha* — said; *mahī* — the planet earth; *sañjāta* — arisen; *vepathuḥ* — trembling in her body.

Translation

At this time Pṛthu Mahārāja became exactly like Yamarāja, and his whole body appeared very angry. In other words, he was anger personified. After hearing him, the planet earth began to tremble. She surrendered, and with folded hands began to speak as follows.

Purport

The Supreme Personality of Godhead is death personified to miscreants and the supreme beloved Lord to the devotees. In *Bhagavad-gītā* (10.34) the Lord says, *mṛtyuḥ sarva-haraś cāham:* "I am all-devouring death." Faithless unbelievers, who challenge the appearance of God, will be delivered by the Supreme Personality of Godhead when He appears before them as death. Hiraṇyakaśipu, for example, challenged the authority of the Supreme Personality of Godhead, and the Lord met him in the form of Nṛsiṁhadeva and killed him. Similarly, the planet earth saw Mahārāja Pṛthu

as death personified, and she also saw him in the mood of anger personified. Therefore she began to tremble. One cannot challenge the authority of the Supreme Personality of Godhead in any circumstance. It is better to surrender unto Him and take His protection at all times.

ŚB 4.17.29

धरोवाच
नम: परस्मै पुरुषाय मायया
विन्यस्तनानातनवे गुणात्मने ।
नम: स्वरूपानुभवेन निर्धुत
द्रव्यक्रियाकारकविभ्रमोर्मये ॥ २९ ॥

dharovāca
namaḥ parasmai puruṣāya māyayā
vinyasta-nānā-tanave guṇātmane
namaḥ svarūpānubhavena nirdhuta-
dravya-kriyā-kāraka-vibhramormaye

Synonyms

dharā — the planet earth; *uvāca* — said; *namaḥ* — I offer my obeisances; *parasmai* — unto the Transcendence; *puruṣāya* — unto the person; *māyayā* — by the material energy; *vinyasta* — expanded; *nānā* — various; *tanave* — whose forms; *guṇa-ātmane* — unto the source of the three modes of material

nature; *namaḥ* — I offer my obeisances; *svarūpa* — of the real form; *anubhavena* — by understanding; *nirdhuta* — not affected by; *dravya* — matter; *kriyā* — action; *kāraka* — doer; *vibhrama* — bewilderment; *ūrmaye* — the waves of material existence.

Translation

The planet earth spoke: My dear Lord, O Supreme Personality of Godhead, You are transcendental in Your position, and by Your material energy You have expanded Yourself in various forms and species of life through the interaction of the three modes of material nature. Unlike some other masters, You always remain in Your transcendental position and are not affected by the material creation, which is subject to different material interactions. Consequently You are not bewildered by material activities.

Purport

After King Pṛthu gave his royal command, the planet earth in the shape of a cow could understand that the King was a directly empowered incarnation of the Supreme Personality of Godhead. Consequently the King knew everything — past, present and future. Thus there was no possibility of the earth's cheating him. The earth was accused of hiding the seeds of all herbs and grains, and therefore she is preparing to explain how the seeds of these herbs and grains can be again exposed. The earth knew that the

King was very angry with her, and she realized that unless she pacified his anger, there was no possibility of placing a positive program before him. Therefore in the beginning of her speech she very humbly presents herself as a part and parcel of the Supreme Personality of Godhead's body. She submits that the various bodily forms manifest in the physical world are but different parts and parcels of the supreme gigantic body. It is said that the lower planetary systems are parts and parcels of the legs of the Lord, whereas the upper planetary systems are parts and parcels of the Lord's head. The Lord creates this material world by His external energy, but this external energy is in one sense not different from Him. Yet at the same time the Lord is not directly manifest in the external energy but is always situated in the spiritual energy. As stated in Bhagavad-gītā (9.10), *mayādhyakṣeṇa prakṛtiḥ:* material nature is working under the direction of the Lord. Therefore the Lord is not unattached to the external energy, and He is addressed in this verse as *guṇa-ātmā,* the source of the three modes of material nature. As stated in Bhagavad-gītā (13.15), *nirguṇaṁ guṇa-bhoktṛ ca:* although the Lord is not attached to the external energy, He is nonetheless the master of it. The philosophy of Lord Caitanya, upholding that the Lord is simultaneously one with and different from His creation (*acintya-bhedābheda-tattva*), is very easily understandable in this connection. The planet earth explains that although the Lord is attached to the external ener-

gy, He is *nirdhuta;* He is completely free from the activities of the external energy. The Lord is always situated in His internal energy. Therefore in this verse it is stated: *svarūpa-anubhavena.* The Lord remains completely in His internal potency and yet has full knowledge of the external energy as well as the internal energy, just as His devotee remains always in a transcendental position, keeping himself in the service of the Lord without becoming attached to the material body. Śrīla Rūpa Gosvāmī says that the devotee who is always engaged in the devotional service of the Lord is always liberated, regardless of his material situation. If it is possible for a devotee to remain transcendental, it is certainly possible for the Supreme Personality of Godhead to remain in His internal potency without being attached to the external potency. There should be no difficulty in understanding this situation. Just as a devotee is never bewildered by his material body, the Lord is never bewildered by the external energy of this material world. A devotee is not hampered by the material body, although he is situated in a physical body that runs according to so many material conditions. (For example, there are five kinds of air functioning within the body, and there are so many organs — the hands, legs, tongue, genitals, rectum, etc. — all working differently.) The spirit soul, the living entity, who is in full knowledge of his position is always engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and

is not concerned with the bodily functions. Although the Lord is connected with the material world, He is always situated in His spiritual energy and is always unattached to the functions of the material world. As far as the material body is concerned, there are six "waves," or symptomatic material conditions: hunger, thirst, lamentation, bewilderment, old age and death. The liberated soul is never concerned with these six physical interactions. The Supreme Personality of Godhead, being the all-powerful master of all energies, has some connection with the external energy, but He is always free from the interactions of the external energy in the material world.

ŚB 4.17.30

येनाहमात्मायतनं विनिर्मिता
धात्रा यतोऽयं गुणसर्गसङ्ग्रहः ।
स एव मां हन्तुमुदायुधः स्वरा-
डुपस्थितोऽन्यं शरणं कमाश्रये ॥ ३० ॥

yenāham ātmāyatanaṁ vinirmitā
dhātrā yato 'yaṁ guṇa-sarga-saṅgrahaḥ
sa eva māṁ hantum udāyudhaḥ svarāḍ
upasthito 'nyaṁ śaraṇaṁ kam āśraye

Synonyms

yena — by whom; *aham* — I; *ātma-āyatanam* — resting place

of all living entities; *vinirmitā* — was created; *dhātrā* — by the Supreme Lord; *yataḥ* — on account of whom; *ayam* — this; *guṇa-sarga-saṅgrahaḥ* — combination of different material elements; *saḥ* — He; *eva* — certainly; *mām* — me; *hantum* — to kill; *udāyudhaḥ* — prepared with weapons; *svarāṭ* — completely independent; *upasthitaḥ* — now present before me; *anyam* — other; *śaraṇam* — shelter; *kam* — unto whom; *āśraye* — I shall resort to.

Translation

The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.

Purport

The planet earth herein exhibits the symptoms of full surrender before the Lord. As stated, no one can protect the person whom Kṛṣṇa is prepared to kill, and no one can kill the person whom Kṛṣṇa protects. Because the Lord was prepared to kill the planet

earth, there was no one to give protection to her. We are all receiving protection from the Lord, and it is therefore proper that every one of us surrender unto Him. In Bhagavad-gītā (18.66) the Lord instructs:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Śrīla Bhaktivinoda Ṭhākura sings, "My dear Lord, whatever I have — even my mind, the center of all material necessities, namely my home, my body and whatever I have in connection with this body — I now surrender unto You. You are now completely independent to act however You like. If You like, You can kill me, and if You like, You can save me. In any case, I am Your eternal servant, and You have every right to do whatever You like."

ŚB 4.17.31

य एतदादावसृजच्चराचरं
स्वमाययात्माश्रययावितर्क्यया ।
तयैव सोऽयं किल गोप्तुमुद्यतः
कथं नु मां धर्मपरो जिघांसति ॥ ३१ ॥

ya etad ādāv asṛjac carācaraṁ
sva-māyayātmāśrayayāvitarkyayā
tayaiva so 'yaṁ kila goptum udyataḥ
kathaṁ nu māṁ dharma-paro jighāṁsati

Synonyms

yaḥ — one who; *etat* — these; *ādau* — in the beginning of creation; *asṛjat* — created; *cara-acaram* — moving and nonmoving living entities; *sva-māyayā* — by His own potency; *ātma-āśrayayā* — sheltered under His own protection; *avitarkyayā* — inconceivable; *tayā* — by that same *māyā*; *eva* —certainly; *saḥ* —he; *ayam* —thisKing; *kila* — certainly; *goptum udyataḥ* — prepared to give protection; *katham* — how; *nu* — then; *mām* — me; *dharma-paraḥ* — one who is strictly following religious principles; *jighāṁsati* — desires to kill.

Translation

In the beginning of creation You created all these moving and nonmoving living entities by Your inconceivable energy. Through this very same energy You are now prepared to protect the living entities. Indeed, You are the supreme protector of religious principles. Why are You so anxious to kill me, even though I am in the form of a cow?

Purport

The planet earth argues that there is no doubt that one who creates can also annihilate by his sweet will. The planet earth questions why she should be killed when the Lord is prepared to give protection to everyone. After all, it is the earth that is the resting place for all other living entities, and it is the earth that produces grains for them.

ŚB 4.17.32

नूनं बतेशस्य समीहितं जनै-
स्तन्मायया दुर्जययाकृतात्मभिः ।
न लक्ष्यते यस्त्वकरोदकारयद्
योऽनेक एकः परतश्च ईश्वरः ॥ ३२ ॥

nūnaṁ bateśasya samīhitaṁ janais
tan-māyayā durjayayākṛtātmabhiḥ
na lakṣyate yas tv akarod akārayad
yo 'neka ekaḥ párataś ca īśvaraḥ

Synonyms

nūnam — surely; *bata* — certainly; *īśasya* — of the Supreme Personality of Godhead; *samīhitam* — activities, plan; *janaiḥ* — by people; *tat-māyayā* — by His potency; *durjayayā* — which is unconquerable; *akṛta-ātmabhiḥ* — who are not sufficiently experienced; *na* — never; *lakṣyate* — are seen; *yaḥ* — he

who; *tu* — then; *akarot* — created; *akārayat* — caused to create; *yaḥ* — one who; *anekaḥ* — many; *ekaḥ* — one; *parataḥ* — by His inconceivable potencies; *ca* — and; *īśvaraḥ* — controller.

Translation

My dear Lord, although You are one, by Your inconceivable potencies You have expanded Yourself in many forms. Through the agency of Brahmā, You have created this universe. You are therefore directly the Supreme Personality of Godhead. Those who are not sufficiently experienced cannot understand Your transcendental activities because these persons are covered by Your illusory energy.

Purport

God is one, but He expands Himself in a variety of energies — the material energy, the spiritual energy, the marginal energy and so forth. Unless one is favored and especially endowed with grace, he cannot understand how the one Supreme Personality of Godhead acts through His different energies. The living entities are also the marginal energy of the Supreme Personality of Godhead. Brahmā is also one of these living entities, but he is especially empowered by the Supreme Personality of Godhead. Although Brahmā is supposed to be the creator of this universe, actually the Supreme Personality of Godhead is its ultimate creator. In this

verse the word *māyayā* is significant. *Māyā* means "energy." Lord Brahmā is not the energetic but is one of the manifestations of the Lord's marginal energy. In other words, Lord Brahmā is only an instrument. Although sometimes plans appear contradictory, there is a definite plan behind all action. One who is experienced and is favored by the Lord can understand that everything is being done according to the Lord's supreme plan.

ŚB 4.17.33

सर्गादि योऽस्यानुरुणद्धि शक्तिभि-
र्द्रव्यक्रियाकारकचेतनात्मभि: ।
तस्मै समुन्नद्धनिरुद्धशक्तये
नम: परस्मै पुरुषाय वेधसे ॥ ३३ ॥

sargādi yo 'syānuruṇaddhi śaktibhir
dravya-kriyā-kāraka-cetanātmabhiḥ
tasmai samunnaddha-niruddha-śaktaye
namaḥ parasmai puruṣāya vedhase

Synonyms

sarga-ādi — creation, maintenance and dissolution; *yaḥ* — one who; *asya* — of this material world; *anuruṇaddhi* — causes; *śaktibhiḥ* — by His own potencies; *dravya* — physical elements; *kriyā* — senses; *kāraka* — controlling demigods; *cetanā* — intelligence; *ātmabhiḥ* — consisting

of false ego; *tasmai* — unto Him; *samunnaddha* — manifest; *niruddha* — potential; *śaktaye* — one who possesses these energies; *namaḥ* — obeisances; *parasmai* — unto the transcendental; *puruṣāya* — Supreme Personality of Godhead; *vedhase* — unto the cause of all causes.

Translation

My dear Lord, by Your own potencies You are the original cause of the material elements, the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.

Purport

All activities begin with the creation of the total energy, the *mahat-tattva.* Then, by the agitation of the three *guṇas,* the physical elements are created, as well as the mind, ego and the controllers of the senses. All of these are created one after another by the inconceivable energy of the Lord. In modern electronics, a mechanic may, by pushing only one button, set off an electronic

chain reaction, by which so many actions are carried out one after another. Similarly, the Supreme Personality of Godhead pushes the button of creation, and different energies create the material elements and various controllers of the physical elements, and their subsequent interactions follow the inconceivable plan of the Supreme Personality of Godhead.

ŚB 4.17.34

स वै भवानात्मविनिर्मितं जगद्
भूतेन्द्रियान्त:करणात्मकं विभो ।
संस्थापयिष्यन्नज मां रसातला-
दभ्युज्जहाराम्भस आदिसूकर: ॥ ३४ ॥

sa vai bhavān ātma-vinirmitaṁ jagad
bhūtendriyāntaḥ-karaṇātmakaṁ vibho
saṁsthāpayiṣyann aja māṁ rasātalād
abhyujjahārāmbhasa ādi-sūkaraḥ

Synonyms

saḥ — He; *vai* — certainly; *bhavān* — Yourself; *ātma* — by Yourself; *vinirmitam* — manufactured; *jagat* — this world; *bhūta* — the physical elements; *indriya* — senses; *antaḥ-karaṇa* — mind, heart; *ātmakam* — consisting of; *vibho* — O Lord; *saṁsthāpayiṣyan* — maintaining; *aja* — O unborn; *mām* — me; *rasātalāt* — from the Plutonic

region; *abhyujjahāra* — took out; *ambhasaḥ* — from the water; *ādi* — original; *sūkaraḥ* — the boar.

Translation

My dear Lord, You are always unborn. Once, in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

Purport

This refers to the time when Lord Kṛṣṇa appeared as the supreme boar, Varāha, and rescued the earth, which had been merged in water. The *asura* Hiraṇyākṣa had dislocated the earth from its orbit and thrown it beneath the waters of the Garbhodaka Ocean. Then the Lord, in the shape of the original boar, rescued the earth.

ŚB 4.17.35

अपामुपस्थे मयि नाव्यवस्थिताः
प्रजा भवानद्य रिरक्षिषुः किल ।
स वीरमूर्तिः समभूद्धराधरो
यो मां पयस्युग्रशरो जिघांससि ॥ ३५ ॥

apām upasthe mayi nāvy avasthitāḥ
prajā bhavān adya rirakṣiṣuḥ kila

sa vīra-mūrtiḥ samabhūd dharā-dharo
yo māṁ payasy ugra-śaro jighāṁsasi

Synonyms

apām — of the water; *upasthe* — situated on the surface; *mayi* — in me; *nāvi* — in a boat; *avasthitāḥ* — standing; *prajāḥ* — living entities; *bhavān* — Yourself; *adya* — now; *rirakṣiṣuḥ* — desiring to protect; *kila* — indeed; *saḥ* — He; *vīra-mūrtiḥ* — in the form of a great hero; *samabhūt* — became; *dharā-dharaḥ* — the protector of the planet earth; *yaḥ* — one who; *mām* — me; *payasi* — for the sake of milk; *ugra-śaraḥ* — with sharpened arrows; *jighāṁsasi* — You desire to kill.

Translation

My dear Lord, in this way You once protected me by rescuing me from the water, and consequently Your name has been famous as Dharādhara — He who holds the planet earth. Yet at the present moment, in the form of a great hero, You are about to kill me with sharpened arrows. I am, however, just like a boat on the water, keeping everything afloat.

Purport

The Lord is known as Dharādhara, meaning "He who keeps the planet earth on His tusks as the boar incarnation." Thus the planet earth in the shape of a cow is accounting the contradictory acts

of the Lord. Although He once saved the earth, He now wants to upset the earth, which is like a boat on water. No one can understand the activities of the Lord. Due to a poor fund of knowledge, human beings sometimes think the Lord's activities contradictory.

ŚB 4.17.36

नूनं जनैरीहितमीश्वराणा-
मस्मद्विधैस्तद्गुणसर्गमायया ।
न ज्ञायते मोहितचित्तवर्त्मभि-
स्तेभ्यो नमो वीरयशस्करेभ्यः ॥ ३६ ॥

nūnaṁ janair īhitam īśvarāṇām
asmad-vidhais tad-guṇa-sarga-māyayā
na jñāyate mohita-citta-vartmabhis
tebhyo namo vīra-yaśas-karebhyaḥ

Synonyms

nūnam — surely; *janaiḥ* — by the people in general; *īhitam* — activities; *īśvarāṇām* — of the controllers; *asmat-vidhaiḥ* — like me; *tat* — of the Personality of Godhead; *guṇa* — of the modes of material nature; *sarga* — which brings forth creation; *māyayā* — by Your energy; *na* — never; *jñāyate* — are understood; *mohita* — bewildered; *citta* — whose minds; *vartmabhiḥ* — way; *tebhyaḥ* — unto them; *namaḥ* —

obeisances; *vīra-yaśaḥ-karebhyaḥ* — who bring renown to heroes themselves.

Translation

My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.

Purport

The activities of the Supreme Personality of Godhead in His various forms and incarnations are always uncommon and wonderful. It is not possible for a tiny human being to estimate the purpose and plans of such activities; therefore Śrīla Jīva Gosvāmī has said that unless the Lord's activities are accepted as inconceivable, they cannot be explained. The Lord is eternally existing as Kṛṣṇa, the Supreme Personality of Godhead, in Goloka Vṛndāvana. He has also simultaneously expanded Himself in innumerable forms, beginning with Lord Rāma, Lord Nṛsiṁha, Lord Varāha and all the incarnations coming directly from Saṅkarṣaṇa. Saṅkarṣaṇa is the expansion of Baladeva, and Baladeva is the first manifestation of Kṛṣṇa. Therefore all these incarnations are known as *kalā*.

The word *īśvarāṇām* refers to all the Personalities of Godhead. As stated in *Brahma-saṁhitā* (5.39), *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*. In the Śrīmad-Bhāgavatam it is confirmed that all the incarnations are partial expansions, or *kalā*, of the Supreme Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. One should not take the plural number of the word *īśvarāṇām* to mean that there are many Godheads. The fact is that God is one, but He exists eternally and expands Himself in innumerable forms and acts in various ways. Sometimes the common man is bewildered by all this and considers such activities contradictory, but they are not contradictory. There is a great plan behind all the Lord's activities.

For our understanding it is sometimes said that the Lord is situated in the heart of the thief as well as in the heart of the householder, and that the Supersoul in the heart of the thief dictates, "Go and steal things from that particular house," and at the same time the Lord tells the householder, "Now be careful of thieves and burglars." These instructions to different persons appear contradictory, yet we should know that the Supersoul, the Supreme Personality of Godhead, has some plan, and we should not consider such activities contradictory. The best course is to surrender unto the Supreme Personality of Godhead wholeheartedly and, being protected by Him, remain peaceful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Seven-

teenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Mahārāja Pṛthu Becomes Angry at the Earth."

CHAPTER EIGHTEEN

Pṛthu Mahārāja Milks the Earth Planet

ŚB 4.18.1

मैत्रेय उवाच
इत्थं पृथुमभिष्टूय रुषा प्रस्फुरिताधरम् ।
पुनराहावनिर्भीता संस्तभ्यात्मानमात्मना ॥ १ ॥

maitreya uvāca

itthaṁ pṛthum abhiṣṭūya

ruṣā prasphuritādharam

punar āhāvanir bhītā

saṁstabhyātmānam ātmanā

Synonyms

maitreyaḥ uvāca — the great saint Maitreya continued to speak; *ittham* — thus; *pṛthum* — unto King Pṛthu; *abhiṣṭūya* — after offering prayers; *ruṣā* — in anger; *prasphurita* — trembling; *adharam* — his lips; *punaḥ* — again; *āha* — she said; *avaniḥ* — the planet earth; *bhītā* — in fear; *saṁstabhya* — after settling; *ātmānam* — the mind; *ātmanā* — by the intelligence.

Translation

The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King Pṛthu was still not pacified, and his lips trembled in great anger. Although the planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.

<u>ŚB 4.18.2</u>

सन्नियच्छाभिभो मन्युं निबोध श्रावितं च मे ।
सर्वत: सारमादत्ते यथा मधुकरो बुधः ॥ २ ॥

sanniyacchābhibho manyuṁ
nibodha śrāvitaṁ ca me
sarvataḥ sāram ādatte
yathā madhu-karo budhaḥ

Synonyms

sanniyaccha — please pacify; *abhibho* — O King; *manyum* — anger; *nibodha* —trytounderstand; *śrāvitam* —whatissaid; *ca* — also; *me* — by me; *sarvataḥ* — from everywhere; *sāram* — the essence; *ādatte* — takes; *yathā* — as; *madhu-karaḥ* — the bumblebee; *budhaḥ* — an intelligent person.

Translation

My dear Lord, please pacify your anger completely and hear patiently whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.

ŚB 4.18.3

अस्मिँल्लोकेऽथवामुष्मिन्मुनिभिस्तत्त्वदर्शिभि: ।
दृष्टा योगा: प्रयुक्ताश्च पुंसां श्रेय:प्रसिद्धये ॥ ३ ॥

asmil loke 'thavāmuṣmin
munibhis tattva-darśibhiḥ
dṛṣṭā yogāḥ prayuktāś ca
puṁsāṁ śreyaḥ-prasiddhaye

Synonyms

asmin — in this; *loke* — duration of life; *atha vā* — or; *amuṣmin* — in the next life; *munibhiḥ* — by the great sages; *tattva* — the truth; *darśibhiḥ* — by those who have seen it; *dṛṣṭāḥ* — prescribed; *yogāḥ* — methods; *prayuktāḥ* — applied; *ca* — also; *puṁsām* — of the people in general; *śreyaḥ* — benefit; *prasiddhaye* — in the matter of obtaining.

Translation

To benefit all human society, not only in this life but in the next,

the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.

Purport

Vedic civilization takes advantage of the perfect knowledge presented in the *Vedas* and presented by great sages and *brāhmaṇas* for the benefit of human society. Vedic injunctions are known as *śruti,* and the additional supplementary presentations of these principles, as given by the great sages, are known as *smṛti.* They follow the principles of Vedic instruction. Human society should take advantage of the instructions from both *śruti* and *smṛti.* If one wants to advance in spiritual life, he must take these instructions and follow the principles. In *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī says that if one poses himself as advanced in spiritual life but does not refer to the *śrutis* and *smṛtis* he is simply a disturbance in society. One should follow the principles laid down in *śrutis* and *smṛtis* not only in one's spiritual life but in material life as well. As far as human society is concerned, it should follow the *Manu-smṛti* as well, for these laws are given by Manu, the father of mankind.

In the *Manu-smṛti* it is stated that a woman should not be given independence, but should be given protection by her father, husband and elderly sons. In all circumstances a woman should remain dependent upon some guardian. Presently women are

given full independence like men, but actually we can see that such independent women are no happier than those women who are placed under guardians. If people follow the injunctions given by the great sages, *śrutis* and *smṛtis,* they can actually be happy in both this life and the next. Unfortunately rascals are manufacturing so many ways and means to be happy. Everyone is inventing so many methods. Consequently human society has lost the standard ways of life, both materially and spiritually, and as a result people are bewildered and there is no peace or happiness in the world. Although they are trying to solve the problems of human society in the United Nations, they are still baffled. Because they do not follow the liberated instructions of the *Vedas,* they are unhappy.

Two significant words used in this verse are *asmin* and *amuṣmin. Asmin* means "in this life," and *amuṣmin* means "in the next life." Unfortunately, in this age even exalted professors and learned men believe that there is no next life and that everything is finished in this life. Since they are rascals and fools, what advice can they give? Still they are passing as learned scholars and professors. In this verse the word *amuṣmin* is very explicit. It is the duty of everyone to mold his life in such a way that he will have a profitable next life. Just as a boy is educated in order to become happy later, one should be educated in this life in order to attain an eternal and prosperous life after death. It is therefore essential that people

follow what is given in the *śrutis* and *smṛtis* to make sure that the human mission is successful.

ŚB 4.18.4

तानातिष्ठति यः सम्यगुपायान् पूर्वदर्शितान् ।
अवरः श्रद्धयोपेत उपेयान् विन्दतेऽञ्जसा ॥ ४ ॥

tān ātiṣṭhati yaḥ samyag
upāyān pūrva-darśitān
avaraḥ śraddhayopeta
upeyān vindate 'ñjasā

Synonyms

tān — those; *ātiṣṭhati* — follows; *yaḥ* — anyone who; *samyak* — completely; *upāyān* — principles; *pūrva* — formerly; *darśitān* — instructed; *avaraḥ* — inexperienced; *śraddhayā* — with faith; *upetaḥ* — being situated; *upeyān* — the fruits of activities; *vindate* — enjoys; *añjasā* — very easily.

Translation

One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.

Purport

The Vedic principles (*mahājano yena gataḥ sa panthāḥ*) urge us to follow in the footsteps of great liberated souls. In this way we can receive benefit in both this life and the next, and we can also improve our material life. By following the principles laid down by great sages and saints of the past, we can very easily understand the aim of all life. The word *avaraḥ,* meaning "inexperienced," is very significant in this verse. Every conditioned soul is inexperienced. Everyone is *abodha-jāta* — born a fool and rascal. In democratic government at the present moment all kinds of fools and rascals are making decisions. But what can they do ? What is the result of their legislation ? They enact something today just to whimsically repeal it tomorrow. One political party utilizes a country for one purpose, and the next moment another political party forms a different type of government and nullifies all the laws and regulations. This process of chewing the chewed (*punaḥ punaś carvita-carvaṇānām*) will never make human society happy. In order to make all human society happy and prosperous, we should accept the standard methods given by liberated persons.

ŚB 4.18.5

तानानादृत्य योऽविद्वानर्थानारभते स्वयम् ।
तस्य व्यभिचरन्त्यर्था आरब्धाश्च पुनः पुनः ॥ ५ ॥

tān anādṛtya yo 'vidvān
arthān ārabhate svayam

tasya vyabhicaranty arthā
ārabdhāś ca punaḥ punaḥ

Synonyms

tān — those; *anādṛtya* — neglecting; *yaḥ* — anyone who; *avidvān* — rascal; *arthān* — schemes; *ārabhate* — begins; *svayam* — personally; *tasya* — his; *vyabhicaranti* — do not become successful; *arthāḥ* — purposes; *ārabdhāḥ* — attempted; *ca* — and; *punaḥ punaḥ* — again and again.

Translation

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

Purport

At the present moment it has become fashionable to disobey the unimpeachable directions given by the *ācāryas* and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kṛṣṇa

consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says, "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

ŚB 4.18.6

पुरा सृष्टा ह्योषधयो ब्रह्मणा या विशाम्पते ।
भुज्यमाना मया दृष्टा असद्भिरधृतव्रतैः ॥ ६ ॥

purā sṛṣṭā hy oṣadhayo
brahmaṇā yā viśāmpate
bhujyamānā mayā dṛṣṭā
asadbhir adhṛta-vrataiḥ

Synonyms

purā — in the past; *sṛṣṭāḥ* — created; *hi* — certainly; *oṣadhayaḥ* — herbs and food grains; *brahmaṇā* — by Lord Brahmā; *yāḥ* — all those which; *viśām-pate* — O King; *bhujyamānāḥ* — being enjoyed; *mayā* — by me; *dṛṣṭāḥ* — seen; *asadbhiḥ* — by nondevotees; *adhṛta-vrataiḥ* — devoid of all spiritual activities.

Translation

My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.

Purport

Lord Brahmā created this material world for the use of the living entities, but it was created according to a plan that all living entities who might come into it to dominate it for sense gratification would be given directions by Lord Brahmā in the *Vedas* in order that they might ultimately leave it and return home, back to Godhead. All necessities grown on earth — namely fruits, flowers, trees, grains, animals and animal by-products — were created for use in sacrifice for the satisfaction of the Supreme Personality of Godhead, Viṣṇu. However, the planet earth in the shape of a cow herein submits that all these utilities are being used by nondevotees, who have no plans for spiritual understanding.

Although there are immense potencies within the earth for the production of grains, fruits and flowers, this production is checked by the earth itself when it is misused by nondevotees, who have no spiritual goals. Everything belongs to the Supreme Personality of Godhead, and everything can be used for His satisfaction. Things should not be used for the sense gratification of the living entities. This is the whole plan of material nature according to the directions of this material nature.

In this verse the words *asadbhiḥ* and *adhṛta-vrataiḥ* are important. The word *asadbhiḥ* refers to the nondevotees. The nondevotees have been described in Bhagavad-gītā as *duṣkṛtinaḥ* (miscreants), *mūḍhāḥ* (asses or rascals), *narādhamāḥ* (lowest of mankind) and *māyayāpahṛta-jñānāḥ* (those who have lost their knowledge to the power of the illusory energy). All these persons are *asat,* nondevotees. Nondevotees are also called *gṛha-vrata,* whereas the devotee is called *dhṛta-vrata.* The whole Vedic plan is that the misguided conditioned souls who have come to lord it over material nature should be trained to become *dhṛta-vrata.* This means that they should take a vow to satisfy their senses or enjoy material life only by satisfying the senses of the Supreme Lord. Activities intended to satisfy the senses of the Supreme Lord, Kṛṣṇa, are called *kṛṣṇārthe 'khila-ceṣṭāḥ.* This indicates that one can attempt all kinds of work, but one should do so to satisfy Kṛṣṇa. This is described in Bhagavad-gītā as *ya-*

jñārthāt karma. The word *yajña* indicates Lord Viṣṇu. We should work only for His satisfaction. In modern times (Kali-yuga), however, people have forgotten Viṣṇu altogether, and they conduct their activities for sense gratification. Such people will gradually become poverty-stricken, for they cannot use things which are to be enjoyed by the Supreme Lord for their own sense gratification. If they continue like this, there will ultimately be a state of poverty, and no grains, fruits or flowers will be produced. Indeed, it is stated in the Twelfth Canto of *Bhāgavatam* that at the end of Kali-yuga people will be so polluted that there will no longer be any grains, wheat, sugarcane or milk.

ŚB 4.18.7

अपालितानादृता च भवद्भिर्लोकपालकैः ।
चोरीभूतेऽथ लोकेऽहं यज्ञार्थेऽग्रसमोषधीः ॥ ७ ॥

apālitānādṛtā ca
bhavadbhir loka-pālakaiḥ
corī-bhūte 'tha loke 'haṁ
yajñārthe 'grasam oṣadhīḥ

Synonyms

apālitā — without being taken care of; *anādṛtā* — being neglected; *ca* — also; *bhavadbhiḥ* — like your good self; *loka-pālakaiḥ* — by the governors or kings; *corī-bhūte* — being beset

by thieves; *atha* — therefore; *loke* — this world; *aham* — I; *yajña-arthe* — for the purpose of performing sacrifices; *agrasam* — have hidden; *oṣadhīḥ* — all the herbs and grains.

Translation

My dear King, not only are grains and herbs being used by non-devotees, but, as far as I am concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.

Purport

That which happened during the time of Pṛthu Mahārāja and his father, King Vena, is also happening at this present moment. A huge arrangement exists for the production of large-scale industrial and agricultural products, but all these products are meant for sense gratification. Therefore despite such productive capacities there is scarcity because the world's population is full of thieves. The word *corī-bhūte* indicates that the population has turned to thievery. According to Vedic understanding, men are transformed into thieves when they plan economic development for sense gratification. It is also explained in *Bhagavad-gītā* that if one eats food grains without offering them to the Supreme Personality of

Godhead, Yajña, he is a thief and liable to be punished. According to spiritual communism, all properties on the surface of the globe belong to the Supreme Personality of Godhead. The population has a right to use goods only after offering them to the Supreme Personality of Godhead. This is the process of accepting *prasāda*. Unless one eats *prasāda,* he is certainly a thief. It is the duty of governors and kings to punish such thieves and maintain the world nicely. If this is not done, grains will no longer be produced, and people will simply starve. Indeed, not only will people be obliged to eat less, but they will kill one another and eat each other's flesh. They are already killing animals for flesh, so when there will no longer be grains, vegetables and fruits, they will kill their own sons and fathers and eat their flesh for sustenance.

ŚB 4.18.8

नूनं ता वीरुधः क्षीणा मयि कालेन भूयसा ।
तत्र योगेन दृष्टेन भवानादातुमर्हति ॥ ८ ॥

nūnaṁ tā vīrudhaḥ kṣīṇā
mayi kālena bhūyasā
tatra yogena dṛṣṭena
bhavān ādātum arhati

Synonyms

nūnam — therefore; *tāḥ* — those; *vīrudhaḥ* — herbs and

grains; *kṣīṇāḥ* — deteriorated; *mayi* — within me; *kālena* — in course of time; *bhūyasā* — very much; *tatra* — therefore; *yogena* — by proper means; *dṛṣṭena* — acknowledged; *bhavān* — Your Majesty; *ādātum* — to take; *arhati* — ought.

Translation

Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.

Purport

When there is a scarcity of grain, the government should follow the methods prescribed in the *śāstra* and approved by the *ācāryas;* thus there will be a sufficient production of grains, and food scarcity and famine can be checked. *Bhagavad-gītā* recommends that we perform *yajña,* sacrifices. By the performance of *yajña,* sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the *śāstras,* and if they do so there will no longer

be food scarcity. In Kali-yuga, the only sacrifice recommended is *saṅkīrtana-yajña.*

In this verse there are two significant words: *yogena,* "by the approved method," and *dṛṣṭena,* "as exemplified by the former *ācāryas.*" One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. If one goes to a desert and uses a tractor, there is still no possibility of producing grains. We may adopt various means, but it is essential to know that the planet earth will stop producing grains if sacrifices are not performed. The earth has already explained that because nondevotees are enjoying the production of food, she has reserved food seeds for the performance of sacrifice. Now, of course, atheists will not believe in this spiritual method of producing grains, but whether they believe or not, the fact remains that we are not independent to produce grain by mechanical means. As far as the approved method is concerned, it is enjoined in the *śāstras* that intelligent men in this age will take to the *saṅkīrtana* movement, and by so doing they shall worship the Supreme Personality of Godhead Lord Caitanya, whose bodily complexion is golden and who is always accompanied by His confidential devotees to preach this Kṛṣṇa consciousness movement all over the world. In its present condition, the world can only be saved by introducing this *saṅkīrtana,* this Kṛṣṇa consciousness movement. As we have learned from the previous verse, one who is not in

Kṛṣṇa consciousness is considered a thief. Even though he may be materially very advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable. Because people are without Kṛṣṇa consciousness, they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Kṛṣṇa consciousness, there will be a scarcity of food and much suffering.

ŚB 4.18.9-10

वत्सं कल्पय मे वीर येनाहं वत्सला तव ।
धोक्ष्ये क्षीरमयान्कामाननुरूपं च दोहनम् ॥ ९ ॥
दोग्धारं च महाबाहो भूतानां भूतभावन ।
अन्नमीप्सितमूर्जस्वद्भगवान् वाञ्छते यदि ॥ १० ॥

vatsaṁ kalpaya me vīra
yenāhaṁ vatsalā tava
dhokṣye kṣīramayān kāmān
anurūpaṁ ca dohanam

dogdhāraṁ ca mahā-bāho
bhūtānāṁ bhūta-bhāvana
annam īpsitam ūrjasvad
bhagavān vāñchate yadi

Synonyms

vatsam — a calf; *kalpaya* — arrange; *me* — for me; *vīra* — O hero; *yena* —bywhich; *aham* —I; *vatsalā* —affectionate; *tava* — your; *dhokṣye* — shall fulfill; *kṣīra-mayān* — in the form of milk; *kāmān* — desired necessities; *anurūpam* — according to different living entities; *ca* — also; *dohanam* — milking pot; *dog-dhāram* — milkman; *ca* — also; *mahā-bāho* — O mighty-armed one; *bhūtānām* — of all living entities; *bhūta-bhāvana* — O protector of the living entities; *annam* — food grains; *īpsitam* — desired; *ūrjaḥ-vat* — nourishing; *bhagavān* — your worshipable self; *vāñchate* — desires; *yadi* — if.

Translation

O great hero, protector of living entities, if you desire to relieve the living entities by supplying them sufficient grain, and if you desire to nourish them by taking milk from me, you should make arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work. Since I will be very much affectionate towards my calf, your desire to take milk from me will be fulfilled.

Purport

These are nice instructions for milking a cow. The cow must first have a calf so that out of affection for the calf she will voluntarily

give sufficient milk. There must also be an expert milkman and a suitable pot in which to keep the milk. Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Kṛṣṇa conscious. Even though the earth's being in the shape of a cow may be taken figuratively, the meaning herein is very explicit. Just as a calf can derive milk from a cow, all living entities — including animals, birds, bees, reptiles and aquatics — can receive their respective foods from the planet earth, provided that human beings are not *asat,* or *adhṛta-vrata,* as we have previously discussed. When human society becomes *asat,* or ungodly, or devoid of Kṛṣṇa consciousness, the entire world suffers. If human beings are well-behaved, animals will also receive sufficient food and be happy. The ungodly human being, ignorant of his duty to give protection and food to the animals, kills them to compensate for the insufficient production of grains. Thus no one is satisfied, and that is the cause for the present condition in today's world.

ŚB 4.18.11

समां च कुरु मां राजन्देववृष्टं यथा पयः ।
अपर्तावपि भद्रं ते उपावर्तेत मे विभो ॥ ११ ॥

samāṁ ca kuru māṁ rājan
deva-vṛṣṭaṁ yathā payaḥ

apartāv api bhadraṁ te
upāvarteta me vibho

Synonyms

samām — equally level; *ca* — also; *kuru* — make; *mām* — me; *rājan* — O King; *deva-vṛṣṭam* — fallen as rain by the mercy of King Indra; *yathā* — so that; *payaḥ* — water; *apa-ṛtau* — when the rainy season has ceased; *api* — even; *bhadram* — auspiciousness; *te* — unto you; *upāvarteta* — it can remain; *me* — on me; *vibho* — O Lord.

Translation

My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe, always keeping the earth moistened, and thus it will be auspicious for all kinds of production.

Purport

King Indra of the heavenly planets is in charge of throwing thunderbolts and giving rainfall. Generally thunderbolts are thrown on the tops of hills in order to break them to pieces. As these pieces are spread asunder in due course of time, the surface of the globe gradually becomes fit for agriculture. Level land is especial-

ly conducive to the production of grain. Thus the planet earth requested Mahārāja Pṛthu to level the surface of the earth, breaking up the high land and mountains.

ŚB 4.18.12

इति प्रियं हितं वाक्यं भुव आदाय भूपतिः ।
वत्सं कृत्वा मनुं पाणावदुहत्सकलौषधीः ॥ १२ ॥

iti priyaṁ hitaṁ vākyaṁ
bhuva ādāya bhūpatiḥ
vatsaṁ kṛtvā manuṁ pāṇāv
aduhat sakalauṣadhīḥ

Synonyms

iti — thus; *priyam* — pleasing; *hitam* — beneficial; *vākyam* — words; *bhuvaḥ* — of the earth; *ādāya* — taking into consideration; *bhū-patiḥ* — the King; *vatsam* — calf; *kṛtvā* — making; *manum* — Svāyambhuva Manu; *pāṇau* — in his hands; *aduhat* — milked; *sakala* — all; *oṣadhīḥ* — herbs and grains.

Translation

After hearing the auspicious and pleasing words of the planet earth, the King accepted them. He then transformed Svāyambhuva Manu into a calf and milked all the herbs and grains from

the earth in the form of a cow, keeping them in his cupped hands.

ŚB 4.18.13

तथापरे च सर्वत्र सारमाददते बुधाः ।
ततोऽन्ये च यथाकामं दुदुहुः पृथुभाविताम् ॥ १३ ॥

tathāpare ca sarvatra
sāram ādadate budhāḥ
tato 'nye ca yathā-kāmaṁ
duduhuḥ pṛthu-bhāvitām

Synonyms

tathā — so; *apare* — others; *ca* — also; *sarvatra* — everywhere; *sāram* — the essence; *ādadate* — took; *budhāḥ* — the intelligent class of men; *tataḥ* — thereafter; *anye* — others; *ca* — also; *yathā-kāmam* — as much as they desired; *duduhuḥ* — milked; *pṛthu-bhāvitām* — the planet earth, controlled by Pṛthu Mahārāja.

Translation

Others, who were as intelligent as King Pṛthu, also took the essence out of the earthly planet. Indeed, everyone took this opportunity to follow in the footsteps of King Pṛthu and get whatever he desired from the planet earth.

Purport

The planet earth is also called *vasundharā*. The word *vasu* means "wealth," and *dharā* means "one who holds." All creatures within the earth fulfill the necessities required for human beings, and all living entities can be taken out of the earth by the proper means. As suggested by the planet earth, and accepted and initiated by King Pṛthu, whatever is taken from the earth — either from the mines, from the surface of the globe or from the atmosphere — should always be considered the property of the Supreme Personality of Godhead and should be used for Yajña, Lord Viṣṇu. As soon as the process of *yajña* is stopped, the earth will withhold all productions — vegetables, trees, plants, fruits, flowers, other agricultural products and minerals. As confirmed in *Bhagavad-gītā*, the process of *yajña* was instituted from the beginning of creation. By the regular performance of *yajña*, the equal distribution of wealth and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this Age of Kali the simple performance of *saṅkīrtana-yajña* — the holding of festivals as initiated by the International Society for Krishna Consciousness — should be introduced in every town and village. Intelligent men should encourage the performance of *saṅkīrtana-yajña* by their personal behavior. This means that they should follow the process of austerity by restricting themselves from illicit sex life, meat-eating, gambling and intoxication. If the intelligent men, or

the *brāhmaṇas* of society, would follow the rules and regulations, certainly the entire face of this present world, which is in such chaotic condition, would change, and people would be happy and prosperous.

ŚB 4.18.14

ऋषयो दुदुहुर्देवीमिन्द्रियेष्वथ सत्तम ।
वत्सं बृहस्पतिं कृत्वा पयश्छन्दोमयं शुचि ॥ १४ ॥

ṛṣayo duduhur devīm
indriyeṣv atha sattama
vatsaṁ bṛhaspatiṁ kṛtvā
payaś chandomayaṁ śuci

Synonyms

ṛṣayaḥ — the great sages; *duduhuḥ* — milked; *devīm* — the earth; *indriyeṣu* — in the senses; *atha* — then; *sattama* — O Vidura; *vatsam* — the calf; *bṛhaspatim* — the sage Bṛhaspati; *kṛtvā* — making; *payaḥ* — milk; *chandaḥ-mayam* — in the form of the Vedic hymns; *śuci* — pure.

Translation

All the great sages transformed Bṛhaspati into a calf, and making the senses into a pot, they milked all kinds of Vedic knowledge to purify words, mind and hearing.

Purport

Bṛhaspati is the priest of the heavenly planets. Vedic knowledge was received in logical order by the great sages through Bṛhaspati for the benefit of human society, not only on this planet, but throughout the universes. In other words, Vedic knowledge is considered one of the necessities for human society. If human society remains satisfied simply by taking grains from the planet earth, as well as other necessities for maintaining the body, society will not be sufficiently prosperous. Humanity must have food for the mind and ear, as well as for the purpose of vibration. As far as transcendental vibrations are concerned, the essence of all Vedic knowledge is the *mahā-mantra* — Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In Kali-yuga, if this Vedic *mahā-mantra* is chanted regularly and heard regularly by the devotional process of *śravaṇaṁ kīrtanam,* it will purify all societies, and thus humanity will be happy both materially and spiritually.

ŚB 4.18.15

कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन् ।
हिरण्मयेन पात्रेण वीर्यमोजो बलं पयः ॥ १५ ॥

kṛtvā vatsaṁ sura-gaṇā
indraṁ somam adūduhan
hiraṇmayena pātreṇa

vīryam ojo balaṁ payaḥ

Synonyms

kṛtvā — making; *vatsam* — calf; *sura-gaṇāḥ* — the demigods; *indram* — Indra, King of heaven; *somam* — nectar; *adūduhan* — they milked out; *hiraṇmayena* — golden; *pātreṇa* — with a pot; *vīryam* — mental power; *ojaḥ* — strength of the senses; *balam* — strength of the body; *payaḥ* — milk.

Translation

All the demigods made Indra, the King of heaven, into a calf, and from the earth they milked the beverage soma, which is nectar. Thus they became very powerful in mental speculation and bodily and sensual strength.

Purport

In this verse the word *soma* means "nectar." *Soma* is a kind of beverage made in the heavenly planets, from the moon to the kingdoms of the demigods in the various higher planetary systems. By drinking this *soma* beverage the demigods become more powerful mentally and increase their sensual power and bodily strength. The words *hiraṇmayena pātreṇa* indicate that this *soma* beverage is not an ordinary intoxicating liquor. The demigods would not touch any kind of liquor. Nor is *soma* a kind of drug. It is a different kind of beverage, available in the heavenly

planets. *Soma* is far different from the liquors made for demoniac people, as explained in the next verse.

ŚB 4.18.16

दैतेया दानवा वत्सं प्रह्लादमसुरर्षभम् ।
विधायादूदुहन् क्षीरमयःपात्रे सुरासवम् ॥ १६ ॥

daiteyā dānavā vatsaṁ
prahlādam asurarṣabham
vidhāyādūduhan kṣīram
ayaḥ-pātre surāsavam

Synonyms

daiteyāḥ — the sons of Diti; *dānavāḥ* — demons; *vatsam* — the calf; *prahlādam* — Prahlāda Mahārāja; *asura* — demon; *ṛṣabham* — the chief; *vidhāya* — making; *adūduhan* — they milked out; *kṣīram* — milk; *ayaḥ* — iron; *pātre* — in a pot; *surā* — liquor; *āsavam* — fermented liquids like beer.

Translation

The sons of Diti and the demons transformed Prahlāda Mahārāja, who was born in an asura family, into a calf, and they extracted various kinds of liquor and beer, which they put into a pot made of iron.

Purport

The demons also have their own types of beverages in the form of liquors and beers, just as the demigods use *soma-rasa* for their drinking purposes. The demons born of Diti take great pleasure in drinking wine and beer. Even today people of demoniac nature are very much addicted to liquor and beer. The name of Prahlāda Mahārāja is very significant in this connection. Because Prahlāda Mahārāja was born in a family of demons, as the son of Hiraṇyakaśipu, by his mercy the demons were and still are able to have their drinks in the form of wine and beer. The word *ayaḥ* (iron) is very significant. Whereas the nectarean *soma* was put in a golden pot, the liquors and beers were put in an iron pot. Because the liquor and beer are inferior, they are placed in an iron pot, and because *soma-rasa* is superior, it is placed in a golden pot.

ŚB 4.18.17

गन्धर्वाप्सरसोऽधुक्षन् पात्रे पद्ममये पयः ।
वत्सं विश्वावसुं कृत्वा गान्धर्वं मधु सौभगम् ॥ १७ ॥

gandharvāpsaraso 'dhukṣan
pātre padmamaye payaḥ
vatsaṁ viśvāvasuṁ kṛtvā
gāndharvaṁ madhu saubhagam

Synonyms

gandharva — inhabitants of the Gandharva planet; *apsarasaḥ* —

the inhabitants of the Apsarā planet; *adhukṣan* — milked out; *pātre* — in a pot; *padma-maye* — made of a lotus; *payaḥ* — milk; *vatsam* — calf; *viśvāvasum* — of the name Viśvāvasu; *kṛtvā* — making; *gāndharvam* — songs; *madhu* — sweet; *saubhagam* — beauty.

Translation

The inhabitants of Gandharvaloka and Apsaroloka made Viśvāvasu into a calf, and they drew the milk into a lotus-flower pot. The milk took the shape of sweet musical art and beauty.

ŚB 4.18.18

वत्सेन पितरोऽर्यम्णा कव्यं क्षीरमधुक्षत ।
आमपात्रे महाभागाः श्रद्धया श्राद्धदेवताः ॥ १८ ॥

vatsena pitaro ’ryamṇā
kavyaṁ kṣīram adhukṣata
āma-pātre mahā-bhāgāḥ
śraddhayā śrāddha-devatāḥ

Synonyms

vatsena — by the calf; *pitaraḥ* — the inhabitants of Pitṛloka; *aryamṇā* — by the god of Pitṛloka, Aryamā; *kavyam* — offerings of food to ancestors; *kṣīram* — milk; *adhukṣata* — took out; *āma-pātre* — into an unbaked earthen pot; *mahā-bhāgāḥ* —

the greatly fortunate; *śraddhayā* — with great faith; *śrāddha-devatāḥ* — the demigods presiding over *śrāddha* ceremonies in honor of deceased relatives.

Translation

The fortunate inhabitants of Pitṛloka, who preside over the funeral ceremonies, made Aryamā into a calf. With great faith they milked kavya, food offered to the ancestors, into an unbaked earthen pot.

Purport

In *Bhagavad-gītā* (9.25) it is said, *pitṝn yānti pitṛ-vratāḥ*. Those who are interested in family welfare are called *pitṛ-vratāḥ*. There is a planet called Pitṛloka, and the predominating deity of that planet is called Aryamā. He is somewhat of a demigod, and by satisfying him one can help ghostly family members develop a gross body. Those who are very sinful and attached to their family, house, village or country do not receive a gross body made of material elements but remain in a subtle body, composed of mind, ego and intelligence. Those who live in such subtle bodies are called ghosts. This ghostly position is very painful because a ghost has intelligence, mind and ego and wants to enjoy material life, but because he doesn't have a gross material body, he can only create disturbances for want of material satisfaction. It is the duty

of family members, especially the son, to offer oblations to the demigod Aryamā or to Lord Viṣṇu. From time immemorial in India, the son of a dead man goes to Gayā and, at a Viṣṇu temple there, offers oblations for the benefit of his ghostly father. It is not that everyone's father becomes a ghost, but the oblations of *piṇḍa* are offered to the lotus feet of Lord Viṣṇu so that if a family member happens to become a ghost, he will be favored with a gross body. However, if one is habituated to taking the *prasāda* of Lord Viṣṇu, there is no chance of his becoming a ghost or anything lower than a human being. In Vedic civilization there is a performance called *śrāddha* by which food is offered with faith and devotion. If one offers oblations with faith and devotion — either to the lotus feet of Lord Viṣṇu or to His representative in Pitṛloka, Aryamā — one's forefathers will attain material bodies to enjoy whatever material enjoyment is due them. In other words, they do not have to become ghosts.

ŚB 4.18.19

प्रकल्प्य वत्सं कपिलं सिद्धाः सङ्कल्पनामयीम् ।
सिद्धिं नभसि विद्यां च ये च विद्याधरादयः ॥ १९ ॥

prakalpya vatsaṁ kapilaṁ
siddhāḥ saṅkalpanāmayīm
siddhiṁ nabhasi vidyāṁ ca
ye ca vidyādharādayaḥ

Synonyms

prakalpya — appointing; *vatsam* — calf; *kapilam* — the great sage Kapila; *siddhāḥ* — the inhabitants of Siddhaloka; *saṅkalpanā-mayīm* — proceeding from will; *siddhim* — yogic perfection; *nabhasi* — in the sky; *vidyām* — knowledge; *ca* — also; *ye* — those who; *ca* — also; *vidyādhara-ādayaḥ* — the inhabitants of Vidyādhara-loka, and so on.

Translation

After this, the inhabitants of Siddhaloka, as well as the inhabitants of Vidyādhara-loka, transformed the great sage Kapila into a calf, and making the whole sky into a pot, they milked out specific yogic mystic powers, beginning with aṇimā. Indeed, the inhabitants of Vidyādhara-loka acquired the art of flying in the sky.

Purport

The inhabitants of both Siddhaloka and Vidyādhara-loka are naturally endowed with mystic yogic powers by which they not only can fly in outer space without a vehicle but can also fly from one planet to another simply by exerting their will. Just as fish can swim within water, the residents of Vidyādhara-loka can swim in the ocean of air. As far as the inhabitants of Siddhaloka are concerned, they are endowed with all mystic powers.

The *yogīs* in this planet practice the eightfold yogic mysticism — namely *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi.* By regularly practicing the yogic processes one after another, the *yogīs* attain various perfections; they can become smaller than the smallest, heavier than the heaviest, etc. They can even manufacture a planet, get whatever they like and control whatever man they want. All the residents of Siddhaloka are naturally endowed with these mystic yogic powers. It is certainly a very wonderful thing if we see a person on this planet flying in the sky without a vehicle, but in Vidyādhara-loka such flying is as commonplace as a bird's flying in the sky. Similarly, in Siddhaloka all the inhabitants are great *yogīs,* perfect in mystic powers.

The name of Kapila Muni is significant in this verse because He was the expounder of the Sāṅkhya philosophical system, and His father, Kardama Muni, was a great *yogī* and mystic. Indeed, Kardama Muni prepared a great airplane, which was as large as a small town and had various gardens, palatial buildings, servants and maidservants. With all this paraphernalia, Kapiladeva's mother, Devahūti, and His father, Kardama Muni, traveled all over the universes and visited different planets.

ŚB 4.18.20

अन्ये च मायिनो मायामन्तर्धानाद्भुतात्मनाम् ।

मयं प्रकल्प्य वत्सं ते दुदुहुर्धारणामयीम् ॥ २० ॥

anye ca māyino māyām
antardhānādbhutātmanām
mayaṁ prakalpya vatsaṁ te
duduhur dhāraṇāmayīm

Synonyms

anye — others; *ca* — also; *māyinaḥ* — mystic magicians; *māyām* — mystic powers; *antardhāna* — disappearing; *adbhuta* — wonderful; *ātmanām* — of the body; *mayam* — the demon named Maya; *prakalpya* — making; *vatsam* — the calf; *te* — they; *duduhuḥ* — milked out; *dhāraṇāmayīm* — proceeding from will.

Translation

Others also, the inhabitants of planets known as Kimpuruṣa-loka, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another's vision and appear again in a different form.

Purport

It is said that the inhabitants of Kimpuruṣa-loka can perform many wonderful mystic demonstrations. In other words, they can exhibit as many wonderful things as one can imagine. The

inhabitants of this planet can do whatever they like, or whatever they imagine. Such powers are also mystic powers. The possession of such mystic power is called *īśitā*. The demons generally learn such mystic powers by the practice of *yoga*. In the *Daśama-skandha* (Tenth Canto) of *Śrīmad-Bhāgavatam*, there is a vivid description of how the demons appear before Kṛṣṇa in various wonderful forms. For instance, Bakāsura appeared before Kṛṣṇa and His cowherd boyfriends as a gigantic crane. While present on this planet, Lord Kṛṣṇa had to fight with many demons who could exhibit the wonderful mystic powers of Kimpuruṣa-loka. Although the inhabitants of Kimpuruṣa-loka are naturally endowed with such powers, one can attain these powers on this planet by performing different yogic practices.

ŚB 4.18.21

यक्षरक्षांसि भूतानि पिशाचाः पिशिताशनाः ।
भूतेशवत्सा दुदुहुः कपाले क्षतजासवम् ॥ २१ ॥

yakṣa-rakṣāṁsi bhūtāni
piśācāḥ piśitāśanāḥ
bhūteśa-vatsā duduhuḥ
kapāle kṣatajāsavam

Synonyms

yakṣa — the Yakṣas (the descendants of Kuvera); *rakṣāṁ-*

si — the Rākṣasas (meat-eaters); *bhūtāni* — ghosts; *piśācāḥ* — witches; *piśita-aśanāḥ* — who are all habituated to eating flesh; *bhūteśa* — Lord Śiva's incarnation Rudra; *vatsāḥ* — whose calf; *duduhuḥ* — milked out; *kapāle* — in a pot of skulls; *kṣa-ta-ja* — blood; *āsavam* — a fermented beverage.

Translation

Then the Yakṣas, Rākṣasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Śiva's incarnation Rudra [Bhūtanātha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.

Purport

There are some types of living entities in the form of human beings whose living conditions and eatables are most abominable. Generally they eat flesh and fermented blood, which is mentioned in this verse as *kṣatajāsavam*. The leaders of such degraded men known as Yakṣas, Rākṣasas, *bhūtas* and *piśācas* are all in the mode of ignorance. They have been placed under the control of Rudra. Rudra is the incarnation of Lord Śiva and is in charge of the mode of ignorance in material nature. Another name of Lord Śiva is Bhūtanātha, meaning "master of ghosts." Rudra was born from between Brahmā's eyes when Brahmā was very angry at the four Kumāras.

ŚB 4.18.22

तथाहयो दन्दशूकाः सर्पा नागाश्च तक्षकम् ।
विधाय वत्सं दुदुहुर्बिलपात्रे विषं पयः ॥ २२ ॥

tathāhayo dandaśūkāḥ
sarpā nāgāś ca takṣakam
vidhāya vatsaṁ duduhur
bila-pātre viṣaṁ payaḥ

Synonyms

tathā — similarly; *ahayaḥ* — snakes without hoods; *dandaśūkāḥ* — scorpions; *sarpāḥ* — cobras; *nāgāḥ* — big snakes; *ca* — and; *takṣakam* — Takṣaka, chief of the snakes; *vidhāya* — making; *vatsam* — calf; *duduhuḥ* — milked out; *bila-pātre* — in the pot of snake holes; *viṣam* — poison; *payaḥ* — as milk.

Translation

Thereafter cobras and snakes without hoods, large snakes, scorpions and many other poisonous animals took poison out of the planet earth as their milk and kept this poison in snake holes. They made a calf out of Takṣaka.

Purport

Within this material world there are various types of living enti-

ties, and the different types of reptiles and scorpions mentioned in this verse are also provided with their sustenance by the arrangement of the Supreme Personality of Godhead. The point is that everyone is taking his eatables from the planet earth. According to one's association with the material qualities, one develops a certain type of character. *Payaḥ-pānaṁ bhujaṅgānām:* if one feeds a serpent milk, the snake will simply increase his venom. However, if one supplies milk to a talented sage or saint, the sage will develop finer brain tissues by which he can contemplate higher, spiritual life. Thus the Lord is supplying everyone food, but according to the living entity's association with the modes of material nature, the living entity develops his specific character.

ŚB 4.18.23-24

पशवो यवसं क्षीरं वत्सं कृत्वा च गोवृषम् ।
अरण्यपात्रे चाधुक्षन्मृगेन्द्रेण च दंष्ट्रिणः ॥ २३ ॥
क्रव्यादाः प्राणिनः क्रव्यं दुदुहुः स्वे कलेवरे ।
सुपर्णवत्सा विहगाश्चरं चाचरमेव च ॥ २४ ॥

paśavo yavasaṁ kṣīraṁ
vatsaṁ kṛtvā ca go-vṛṣam
araṇya-pātre cādhukṣan
mṛgendreṇa ca daṁṣṭriṇaḥ

kravyādāḥ prāṇinaḥ kravyaṁ
duduhuḥ sve kalevare

suparṇa-vatsā vihagāś
caraṁ cācaram eva ca

Synonyms

paśavaḥ — cattle; *yavasam* — green grasses; *kṣīram* — milk; *vatsam* — the calf; *kṛtvā* — making; *ca* — also; *go-vṛṣam* — the bull carrier of Lord Śiva; *araṇya-pātre* — in the pot of the forest; *ca* — also; *adhukṣan* — milked out; *mṛga-indreṇa* — by the lion; *ca* — and; *daṁṣṭriṇaḥ* — animals with sharp teeth; *kravya-adāḥ* — animals who eat raw flesh; *prāṇinaḥ* — living entities; *kravyam* — flesh; *duduhuḥ* — took out; *sve* — own; *kalevare* — in the pot of their body; *suparṇa* — Garuḍa; *vatsāḥ* — whose calf; *vihagāḥ* — the birds; *caram* — moving living entities; *ca* — also; *acaram* — nonmoving living entities; *eva* — certainly; *ca* — also.

Translation

The four-legged animals like the cows made a calf out of the bull who carries Lord Śiva and made a milking pot out of the forest. Thus they got fresh green grasses to eat. Ferocious animals like tigers transformed a lion into a calf, and thus they were able to get flesh for milk. The birds made a calf out of Garuḍa and took milk from the planet earth in the form of moving insects and nonmoving plants and grasses.

Purport

There are many carnivorous birds descended from Garuḍa, the winged carrier of Lord Viṣṇu. Indeed, there is a particular type of bird that is very fond of eating monkeys, and eagles are fond of eating goats. Of course, many birds eat only fruits and berries. Therefore the words *caram,* referring to moving animals, and *acaram,* referring to grasses, fruits and vegetables, are mentioned in this verse.

ŚB 4.18.25

वटवत्सा वनस्पतय: पृथग्रसमयं पय: ।
गिरयो हिमवद्वत्सा नानाधातून् स्वसानुषु ॥ २५ ॥

vaṭa-vatsā vanaspatayaḥ
pṛthag rasamayaṁ payaḥ
girayo himavad-vatsā
nānā-dhātūn sva-sānuṣu

Synonyms

vaṭa-vatsāḥ — making the banyan tree a calf; *vanaḥ-patayaḥ* — the trees; *pṛthak* — different; *rasa-mayam* — in the form of juices; *payaḥ* — milk; *girayaḥ* — the hills and mountains; *himavat-vatsāḥ* — making the Himālayas the calf; *nānā* — various; *dhātūn* — minerals; *sva* — own; *sānuṣu* — on their peaks.

Translation

The trees made a calf out of the banyan tree, and thus they derived milk in the form of many delicious juices. The mountains transformed the Himālayas into a calf, and they milked a variety of minerals into a pot made of the peaks of hills.

<u>ŚB 4.18.26</u>

सर्वे स्वमुख्यवत्सेन स्वे स्वे पात्रे पृथक् पयः ।
सर्वकामदुघां पृथ्वीं दुदुहुः पृथुभाविताम् ॥ २६ ॥

sarve sva-mukhya-vatsena
sve sve pātre pṛthak payaḥ
sarva-kāma-dughāṁ pṛthvīṁ
duduhuḥ pṛthu-bhāvitām

Synonyms

sarve — all; *sva-mukhya* — by their own chiefs; *vatsena* — as the calf; *sve sve* — in their own; *pātre* — pots; *pṛthak* — different; *payaḥ* — milk; *sarva-kāma* — all desirables; *dughām* — supplying as milk; *pṛthvīm* — the planet earth; *duduhuḥ* — milked out; *pṛthu-bhāvitām* — controlled by King Pṛthu.

Translation

The planet earth supplied everyone his respective food. During

the time of King Pṛthu, the earth was fully under the control of the King. Thus all the inhabitants of the earth could get their food supply by creating various types of calves and putting their particular types of milk in various pots.

Purport

This is evidence that the Lord supplies food to everyone. As confirmed in the *Vedas, eko bahūnāṁ yo vidadhāti kāmān:* although the Lord is one, He is supplying all necessities to everyone through the medium of the planet earth. There are different varieties of living entities on different planets, and they all derive their eatables from their planets in different forms. On the basis of these descriptions, how can one assume that there is no living entity on the moon? Every moon is earthly, being composed of the five elements. Every planet produces different types of food according to the needs of its residents. According to the Vedic *śāstras,* it is not true that the moon does not produce food or that no living entity is living there.

ŚB 4.18.27

एवं पृथ्वादयः पृथ्वीमन्नादाः स्वन्नमात्मनः ।
दोहवत्सादिभेदेन क्षीरभेदं कुरूद्वह ॥ २७ ॥

evaṁ pṛthv-ādayaḥ pṛthvīm
annādāḥ svannam ātmanaḥ

doha-vatsādi-bhedena
kṣīra-bhedaṁ kurūdvaha

Synonyms

evam — thus; *pṛthu-ādayaḥ* — King Pṛthu and others; *pṛthvīm* — the earth; *anna-adāḥ* — all living entities desiring food; *su-annam* — their desired foodstuff; *ātmanaḥ* — for self-preservation; *doha* — for milking; *vatsa-ādi* — by calves, pots and milkers; *bhedena* — different; *kṣīra* — milk; *bhedam* — different; *kuru-udvaha* — O chief of the Kurus.

Translation

My dear Vidura, chief of the Kurus, in this way King Pṛthu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.

ŚB 4.18.28

ततो महीपतिः प्रीतः सर्वकामदुघां पृथुः ।
दुहितृत्वे चकारेमां प्रेम्णा दुहितृवत्सलः ॥ २८ ॥

tato mahīpatiḥ prītaḥ
sarva-kāma-dughāṁ pṛthuḥ
duhitṛtve cakāremāṁ
premṇā duhitṛ-vatsalaḥ

Synonyms

tataḥ — thereafter; *mahī-patiḥ* — the King; *prītaḥ* — being pleased; *sarva-kāma* — all desirables; *dughām* — producing as milk; *pṛthuḥ* — King Pṛthu; *duhitṛtve* — treating as his daughter; *cakāra* — did; *imām* — unto the planet earth; *premṇā* — out of affection; *duhitṛ-vatsalaḥ* — affectionate to his daughter.

Translation

Thereafter King Pṛthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

ŚB 4.18.29

चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट् ।
भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ॥ २९ ॥

cūrṇayan sva-dhanuṣ-koṭyā
giri-kūṭāni rāja-rāṭ
bhū-maṇḍalam idaṁ vainyaḥ
prāyaś cakre samaṁ vibhuḥ

Synonyms

cūrṇayan — making into pieces; *sva* — his own; *dhanuḥ-koṭyā* —

by the power of his bow; *giri* — of the hills; *kūṭāni* — the tops; *rāja-rāṭ* — the emperor; *bhū-maṇḍalam* — the whole earth; *idam* — this; *vainyaḥ* — the son of Vena; *prāyaḥ* — almost; *cakre* — made; *samam* — level; *vibhuḥ* — the powerful.

Translation

After this, the king of all kings, Mahārāja Pṛthu, leveled all rough places on the surface of the globe by breaking up the hills with the strength of his bow. By his grace the surface of the globe almost became flat.

Purport

Generally the mountainous and hilly portions of the earth are made flat by the striking of thunderbolts. Generally this is the business of King Indra of the heavenly planets, but King Pṛthu, an incarnation of the Supreme Personality of Godhead, did not wait for King Indra to break up the hills and mountains but did so himself by using his strong bow.

ŚB 4.18.30

अथास्मिन् भगवान् वैन्य: प्रजानां वृत्तिद: पिता ।
निवासान् कल्पयां चक्रे तत्र तत्र यथार्हत: ॥ ३० ॥

athāsmin bhagavān vainyaḥ
prajānāṁ vṛttidaḥ pitā

nivāsān kalpayāṁ cakre
tatra tatra yathārhataḥ

Synonyms

atha — thus; *asmin* — on this planet earth; *bhagavān* — the Personality of Godhead; *vainyaḥ* — son of Vena; *prajānām* — of the citizens; *vṛttidaḥ* — who supplies employment; *pitā* — a father; *nivāsān* — residences; *kalpayām* — suitable; *cakre* — make; *tatra tatra* — here and there; *yathā* — as; *arhataḥ* — desirable, suitable.

Translation

To all the citizens of the state, King Pṛthu was as good as a father. Thus he was visibly engaged in giving them proper subsistence and proper employment for subsistence. After leveling the surface of the globe, he earmarked different places for residential quarters, inasmuch as they were desirable.

ŚB 4.18.31

ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च ।
घोषान् व्रजान् सशिबिरानाकरान् खेटखर्वटान् ॥ ३१ ॥

grāmān puraḥ pattanāni
durgāṇi vividhāni ca
ghoṣān vrajān sa-śibirān

ākarān kheṭa-kharvaṭān

Synonyms

grāmān — villages; *puraḥ* — cities; *pattanāni* — settlements; *durgāṇi* — forts; *vividhāni* — of different varieties; *ca* — also; *ghoṣān* — habitations for the milkmen; *vrajān* — pens for cattle; *sa-śibirān* — with camps; *ākarān* — mines; *kheṭa* — agricultural towns; *kharvaṭān* — mountain villages.

Translation

In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, places for the royal camps, mining places, agricultural towns and mountain villages.

ŚB 4.18.32

प्राक्पृथोरिह नैवैषा पुरग्रामादिकल्पना ।
यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः ॥ ३२ ॥

prāk pṛthor iha naivaiṣā
pura-grāmādi-kalpanā
yathā-sukhaṁ vasanti sma
tatra tatrākutobhayāḥ

Synonyms

prāk — before; *pṛthoḥ* — King Pṛthu; *iha* — on this planet; *na* — never; *eva* — certainly; *eṣā* — this; *pura* — of towns; *grāma-ādi* — of villages, etc.; *kalpanā* — planned arrangement; *yathā* — as; *sukham* — convenient; *vasanti sma* — lived; *tatra tatra* — here and there; *akutaḥ-bhayāḥ* — without hesitation.

Translation

Before the reign of King Pṛthu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Everything was scattered, and everyone constructed his residential quarters according to his own convenience. However, from the time of King Pṛthu, plans were made for towns and villages.

Purport

From this statement it appears that town and city planning is not new but has been coming down since the time of King Pṛthu. In India we can see regular planning methods evident in very old cities. In *Śrīmad-Bhāgavatam* there are many descriptions of such ancient cities. Even five thousand years ago, Lord Kṛṣṇa's capital, Dvārakā, was well planned, and similar other cities — Mathurā and Hastināpura (now New Delhi) — were also well planned. Thus the planning of cities and towns is not a modern innovation but was existing in bygone ages.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Pṛthu Mahārāja Milks the Earth Planet."

CHAPTER NINETEEN

King Pṛthu's One Hundred Horse Sacrifices

ŚB 4.19.1

मैत्रेय उवाच
अथादीक्षत राजा तु हयमेधशतेन सः ।
ब्रह्मावर्ते मनोः क्षेत्रे यत्र प्राची सरस्वती ॥ १ ॥

maitreya uvāca
athādīkṣata rājā tu
hayamedha-śatena saḥ
brahmāvarte manoḥ kṣetre
yatra prācī sarasvatī

Synonyms

maitreyaḥ uvāca — the sage Maitreya said; *atha* — thereafter; *adīkṣata* — took initiation; *rājā* — the King; *tu* — then; *haya* — horse; *medha* — sacrifices; *śatena* — to perform one hundred; *saḥ* — he; *brahmāvarte* — known as Brahmāvarta; *manoḥ* — of Svāyambhuva Manu; *kṣetre* — in the land; *yatra* — where; *prācī* — eastern; *sarasvatī* — the river

named Sarasvatī.

Translation

The great sage Maitreya continued: My dear Vidura, King Pṛthu initiated the performance of one hundred horse sacrifices at the spot where the river Sarasvatī flows towards the east. This piece of land is known as Brahmāvarta, and it was controlled by Svāyambhuva Manu.

ŚB 4.19.2

तदभिप्रेत्य भगवान् कर्मातिशयमात्मनः ।
शतक्रतुर्न ममृषे पृथोर्यज्ञमहोत्सवम् ॥ २ ॥

tad abhipretya bhagavān
karmātiśayam ātmanaḥ
śata-kratur na mamṛṣe
pṛthor yajña-mahotsavam

Synonyms

tat abhipretya — considering this matter; *bhagavān* — the most powerful; *karma-atiśayam* — excelling in fruitive activities; *ātmanaḥ* — of himself; *śata-kratuḥ* — King Indra, who had performed a hundred sacrifices; *na* — not; *mamṛṣe* — did tolerate; *pṛthoḥ* — of King Pṛthu; *yajña* — sacrificial; *mahā-utsavam* — great ceremonies.

Translation

When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Pṛthu was going to exceed him in fruitive activities. Thus Indra could not tolerate the great sacrificial ceremonies performed by King Pṛthu.

Purport

In the material world everyone who comes to enjoy himself or lord it over material nature is envious of others. This envy is also found in the personality of the King of heaven, Indra. As evident from revealed scriptures, Indra was several times envious of many persons. He was especially envious of great fruitive activities and the execution of *yoga* practices, or *siddhis*. Indeed, he could not tolerate them, and he desired to break them up. He was envious due to fear that those who performed great sacrifices for the execution of mystic *yoga* might occupy his seat. Since no one in this material world can tolerate another's advancement, everyone in the material world is called *matsara*, envious. In the beginning of *Śrīmad-Bhāgavatam* it is therefore said that *Śrīmad-Bhāgavatam* is meant for those who are completely *nirmatsara* (nonenvious). In other words, one who is not free from the contamination of envy cannot advance in Kṛṣṇa consciousness. In Kṛṣṇa consciousness, however, if someone excels another person, the devotee who is excelled thinks how fortunate the other person

is to be advancing in devotional service. Such nonenvy is typical of Vaikuṇṭha. However, when one is envious of his competitor, that is material. The demigods posted in the material world are not exempt from envy.

ŚB 4.19.3

यत्र यज्ञपतिः साक्षाद्भगवान् हरिरीश्वरः ।
अन्वभूयत सर्वात्मा सर्वलोकगुरुः प्रभुः ॥ ३ ॥

yatra yajña-patiḥ sākṣād
bhagavān harir īśvaraḥ
anvabhūyata sarvātmā
sarva-loka-guruḥ prabhuḥ

Synonyms

yatra — where; *yajña-patiḥ* — the enjoyer of all sacrifices; *sākṣāt* — directly; *bhagavān* — the Supreme Personality of Godhead; *hariḥ* — Lord Viṣṇu; *īśvaraḥ* — the supreme controller; *anvabhūyata* — became visible; *sarva-ātmā* — the Supersoul of everyone; *sarva-loka-guruḥ* — the master of all planets, or the teacher of everyone; *prabhuḥ* — the proprietor.

Translation

The Supreme Personality of Godhead, Lord Viṣṇu, is present in

everyone's heart as the Supersoul, and He is the proprietor of all planets and the enjoyer of the results of all sacrifices. He was personally present at the sacrifices made by King Pṛthu.

Purport

In this verse the word *sākṣāt* is significant. Pṛthu Mahārāja was a *śaktyāveśa-avatāra* incarnation of Lord Viṣṇu. Actually Pṛthu Mahārāja was a living entity, but he acquired specific powers from Lord Viṣṇu. Lord Viṣṇu, however, is directly the Supreme Personality of Godhead, and thus belongs to the category of *viṣṇu-tattva.* Mahārāja Pṛthu belonged to the *jīva-tattva.* The *viṣṇu-tattva* indicates God, whereas the *jīva-tattva* indicates the part and parcel of God. When God's part and parcel is especially empowered, he is called *śaktyāveśa-avatāra.* Lord Viṣṇu is herein described as *harir īśvaraḥ.* The Lord is so kind that He takes all miserable conditions away from His devotees. Consequently He is called Hari. He is described as *īśvara* because He can do whatever He likes. He is the supreme controller. The supreme *īśvara puruṣottama* is Lord Kṛṣṇa. He exhibits His powers as *īśvara,* or the supreme controller, when He assures His devotee in *Bhagavad-gītā* (18.66): "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." He can immediately make His devotee immune from all the reactions caused by sinful life if

the devotee simply surrenders unto Him. He is described herein as *sarvātmā,* meaning that He is present in everyone's heart as the Supersoul, and as such He is the supreme teacher of everyone. If we are fortunate enough to take the lessons given by Lord Kṛṣṇa in *Bhagavad-gītā,* our lives immediately become successful. No one can give better instructions to human society than Lord Kṛṣṇa.

ŚB 4.19.4

अन्वितो ब्रह्मशर्वाभ्यां लोकपालैः सहानुगैः ।
उपगीयमानो गन्धर्वैर्मुनिभिश्चाप्सरोगणैः ॥ ४ ॥

anvito brahma-śarvābhyāṁ
loka-pālaiḥ sahānugaiḥ
upagīyamāno gandharvair
munibhiś cāpsaro-gaṇaiḥ

Synonyms

anvitaḥ — being accompanied; *brahma* — by Lord Brahmā; *śarvābhyām* — and by Lord Śiva; *loka-pālaiḥ* — by the predominating chiefs of all different planets; *saha anugaiḥ* — along with their followers; *upagīyamānaḥ* — being praised; *gandharvaiḥ* — by the residents of Gandharvaloka; *munibhiḥ* — by great sages; *ca* — also; *apsaraḥ-gaṇaiḥ* — by the residents of Apsaroloka.

Translation

When Lord Viṣṇu appeared in the sacrificial arena, Lord Brahmā, Lord Śiva and all the chief predominating personalities of every planet, as well as their followers, came with Him. When He appeared on the scene, the residents of Gandharvaloka, the great sages, and the residents of Apsaroloka all praised Him.

ŚB 4.19.5

सिद्धा विद्याधरा दैत्या दानवा गुह्यकादयः ।
सुनन्दनन्दप्रमुखाः पार्षदप्रवरा हरेः ॥ ५ ॥

siddhā vidyādharā daityā
dānavā guhyakādayaḥ
sunanda-nanda-pramukhāḥ
pārṣada-pravarā hareḥ

Synonyms

siddhāḥ — the residents of Siddhaloka; *vidyādharāḥ* — the residents of Vidyādhara-loka; *daityāḥ* — the demoniac descendants of Diti; *dānavāḥ* — the *asuras*; *guhyaka-ādayaḥ* — the Yakṣas, etc.; *sunanda-nanda-pramukhāḥ* — headed by Sunanda and Nanda, the chief of Lord Viṣṇu's associates from Vaikuṇṭha; *pārṣada* — associates; *pravarāḥ* — most respectful; *hareḥ* — of the Supreme Personality of Godhead.

Translation

The Lord was accompanied by the residents of Siddhaloka and Vidyādhara-loka, all the descendants of Diti, and the demons and the Yakṣas. He was also accompanied by His chief associates, headed by Sunanda and Nanda.

ŚB 4.19.6

कपिलो नारदो दत्तो योगेशाः सनकादयः ।
तमन्वीयुर्भागवता ये च तत्सेवनोत्सुकाः ॥ ६ ॥

kapilo nārado datto
yogeśāḥ sanakādayaḥ
tam anvīyur bhāgavatā
ye ca tat-sevanotsukāḥ

Synonyms

kapilaḥ — Kapila Muni; *nāradaḥ* — the great sage Nārada; *dattaḥ* — Dattātreya; *yoga-īśāḥ* — the masters of mystic power; *sanaka-ādayaḥ* — headed by Sanaka; *tam* — Lord Viṣṇu; *anvīyuḥ* — followed; *bhāgavatāḥ* — great devotees; *ye* — all those who; *ca* — also; *tat-sevana-utsukāḥ* — always eager to serve the Lord.

Translation

Great devotees, who were always engaged in the service of the Su-

preme Personality of Godhead, as well as the great sages named Kapila, Nārada and Dattātreya, and masters of mystic powers, headed by Sanaka Kumāra, all attended the great sacrifice with Lord Viṣṇu.

ŚB 4.19.7

यत्र धर्मदुघा भूमिः सर्वकामदुघा सती ।
दोग्धि स्माभीप्सितानर्थान् यजमानस्य भारत ॥ ७ ॥

yatra dharma-dughā bhūmiḥ
sarva-kāma-dughā satī
dogdhi smābhīpsitān arthān
yajamānasya bhārata

Synonyms

yatra — where; *dharma-dughā* — producing sufficient milk for religiosity; *bhūmiḥ* — the land; *sarva-kāma* — all desires; *dughā* — yielding as milk; *satī* — the cow; *dogdhi sma* — fulfilled; *abhīpsitān* — desirable; *arthān* — objects; *yajamānasya* — of the sacrificer; *bhārata* — my dear Vidura.

Translation

My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing kāma-dhenu, and thus, by the performance of yajña, all daily necessities for life were supplied.

Purport

In this verse the word *dharma-dughā* is significant, for it indicates *kāma-dhenu*. *Kāma-dhenu* is also known as *surabhi*. *Surabhi* cows inhabit the spiritual world, and, as stated in *Brahma-saṁhitā*, Lord Kṛṣṇa is engaged in tending these cows: *surabhīr abhipālayantam*. One can milk a *surabhi* cow as often as one likes, and the cow will deliver as much milk as one requires. Milk, of course, is necessary for the production of so many milk products, especially clarified butter, which is required for the performance of great sacrifices. Unless we are prepared to perform the prescribed sacrifices, our supply of the necessities of life will be checked. *Bhagavad-gītā* confirms that Lord Brahmā created human society along with *yajña*, the performance of sacrifice. *Yajña* means Lord Viṣṇu, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified *brāhmaṇas* who can perform sacrifices as prescribed in the *Vedas*. Therefore it is recommended in *Śrīmad-Bhāgavatam* (*yajñaiḥ saṅkīrtana-prāyaiḥ*) that by performing *saṅkīrtana-yajña* and by satisfying the *yajña-puruṣa*, Lord Caitanya, one can derive all the results derived by great sacrifices in the past. King Pṛthu and others derived all the necessities of life from the earthly planet by performing great sacrifices. Now this *saṅkīrtana* movement has already been started by the

International Society for Krishna Consciousness. People should take advantage of this great sacrifice and join in the Society's activities; then there will be no scarcity. If *saṅkīrtana-yajña* is performed, there will be no difficulty, not even in industrial enterprises. Therefore this system should be introduced in all spheres of life — social, political, industrial, commercial, etc. Then everything will run very peacefully and smoothly.

ŚB 4.19.8

ऊहुः सर्वरसान्नद्यः क्षीरदध्यन्नगोरसान् ।
तरवो भूरिवर्ष्माणः प्रासूयन्त मधुच्युतः ॥ ८ ॥

ūhuḥ sarva-rasān nadyaḥ
kṣīra-dadhy-anna-go-rasān
taravo bhūri-varṣmāṇaḥ
prāsūyanta madhu-cyutaḥ

Synonyms

ūhuḥ — bore; *sarva-rasān* — all kinds of tastes; *nadyaḥ* — the rivers; *kṣīra* — milk; *dadhi* — curd; *anna* — different kinds of food; *go-rasān* — other milk products; *taravaḥ* — trees; *bhūri* — great; *varṣmāṇaḥ* — having bodies; *prāsūyanta* — bore fruit; *madhu-cyutaḥ* — dropping honey.

Translation

The flowing rivers supplied all kinds of tastes — sweet, pungent, sour, etc. — and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.

Purport

If rivers are not polluted and are allowed to flow in their own way, or sometimes allowed to flood the land, the land will become very fertile and able to produce all kinds of vegetables, trees and plants. The word *rasa* means "taste." Actually all *rasas* are tastes within the earth, and as soon as seeds are sown in the ground, various trees sprout up to satisfy our different tastes. For instance, sugarcane provides its juices to satisfy our taste for sweetness, and oranges provide their juices to satisfy our taste for a mixture of the sour and the sweet. Similarly, there are pineapples and other fruits. At the same time, there are chilies to satisfy our taste for pungency. Although the earth's ground is the same, different tastes arise due to different kinds of seeds. As Kṛṣṇa says in *Bhagavad-gītā* (7.10), *bījaṁ māṁ sarva-bhūtānām:* "I am the original seed of all existences." Therefore all arrangements are there. And as stated in *Īśopaniṣad, pūrṇam idam:* complete arrangements for the production of all the necessities of life are made by the Supreme Personality of Godhead. People should therefore learn how to

satisfy the *yajña-puruṣa*, Lord Viṣṇu. Indeed, the living entity's prime business is to satisfy the Lord because the living entity is part and parcel of the Lord. Thus the whole system is so arranged that the living entity must do his duty as he is constitutionally made. Without doing so, all living entities must suffer. That is the law of nature.

The words *taravo bhūri-varṣmāṇaḥ* indicate very luxuriantly grown, big-bodied trees. The purpose of these trees was to produce honey and varieties of fruit. In other words, the forest also has its purpose in supplying honey, fruits and flowers. Unfortunately in Kali-yuga, due to an absence of *yajña,* there are many big trees in the forests, but they do not supply sufficient fruits and honey. Thus everything is dependent on the performance of *yajña.* The best way to perform *yajña* in this age is to spread the *saṅkīrtana* movement all over the world.

ŚB 4.19.9

सिन्धवो रत्ननिकरान् गिरयोऽन्नं चतुर्विधम् ।
उपायनमुपाजह्रुः सर्वे लोकाः सपालकाः ॥ ९ ॥

sindhavo ratna-nikarān
girayo 'nnaṁ catur-vidham
upāyanam upājahruḥ
sarve lokāḥ sa-pālakāḥ

Synonyms

sindhavaḥ — the oceans; *ratna-nikarān* — heaps of jewels; *girayaḥ* — the hills; *annam* — eatables; *catuḥ-vidham* — four kinds of; *upāyanam* — presentations; *upājahruḥ* — brought forward; *sarve* — all; *lokāḥ* — the people in general of all planets; *sa-pālakāḥ* — along with the governors.

Translation

King Pṛthu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.

Purport

As stated in *Īśopaniṣad*, this material creation is supplied with all the potencies for the production of all necessities required by the living entities — not only human beings, but animals, reptiles, aquatics and trees. The oceans and seas produce pearls, coral and valuable jewels so that fortunate law-abiding people can utilize them. Similarly, the hills are full of chemicals so that when rivers flow down from them the chemicals spread over the fields to fertilize the four kinds of foodstuffs. These are technically known as *carvya* (those edibles which are chewed), *lehya* (those which

are licked up), *cūṣya* (those which are swallowed) and *peya* (those which are drunk).

Pṛthu Mahārāja was greeted by the residents of other planets and their presiding deities. They presented various gifts to the King and acknowledged him as the proper type of king by whose planning and activities everyone throughout the universe could be happy and prosperous. It is clearly indicated in this verse that the oceans and seas are meant for producing jewels, but in Kali-yuga the oceans are mainly being utilized for fishing. *Śūdras* and poor men were allowed to fish, but the higher classes like the *kṣatriyas* and *vaiśyas* would gather pearls, jewels and coral. Although poor men would catch tons of fish, they would not be equal in value to one piece of coral or pearl. In this age so many factories for the manufacture of fertilizers have been opened, but when the Personality of Godhead is pleased by the performance of *yajñas,* the hills automatically produce fertilizing chemicals, which help produce edibles in the fields. Everything is dependent on the people's acceptance of the Vedic principles of sacrifice.

ŚB 4.19.10

इति चाधोक्षजेशस्य पृथोस्तु परमोदयम् ।
असूयन् भगवानिन्द्रः प्रतिघातमचीकरत् ॥ १० ॥

iti cādhokṣajeśasya
pṛthos tu paramodayam

asūyan bhagavān indraḥ
pratighātam acīkarat

Synonyms

iti — thus; *ca* — also; *adhokṣaja-īśasya* — who accepted Adhokṣaja as his worshipable Lord; *pṛthoḥ* — of King Pṛthu; *tu* — then; *parama* — the topmost; *udayam* — opulence; *asūyan* — being envious of; *bhagavān* — the most powerful; *indraḥ* — the King of heaven; *pratighātam* — impediments; *acīkarat* — made.

Translation

King Pṛthu was dependent on the Supreme Personality of Godhead, who is known as Adhokṣaja. Because King Pṛthu performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Pṛthu's opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.

Purport

In this verse there are three significant purposes expressed in the words *adhokṣaja, bhagavān indraḥ* and *pṛthoḥ*. Mahārāja Pṛthu is an incarnation of Viṣṇu, yet he is a great devotee of Lord Viṣṇu. Although an empowered incarnation of Lord Viṣṇu, he is nonetheless a living entity. As such, he must be a devotee of the Supreme Personality of Godhead. Although one is empowered

by the Supreme Personality of Godhead and is an incarnation, he should not forget his eternal relationship with the Supreme Personality of Godhead. In Kali-yuga there are many self-made incarnations, rascals, who declare themselves to be the Supreme Personality of Godhead. The words *bhagavān indraḥ* indicate that a living entity can even be as exalted and powerful as King Indra, for even King Indra is an ordinary living entity in the material world and possesses the four defects of the conditioned soul. King Indra is described herein as *bhagavān,* which is generally used in reference to the Supreme Personality of Godhead. In this case, however, King Indra is addressed as *bhagavān* because he has so much power in his hands. Despite his becoming *bhagavān,* he is envious of the incarnation of God, Pṛthu Mahārāja. The defects of material life are so strong that due to contamination King Indra becomes envious of an incarnation of God.

We should try to understand, therefore, how a conditioned soul becomes fallen. The opulence of King Pṛthu was not dependent on material conditions. As described in this verse, he was a great devotee of Adhokṣaja. The word *adhokṣaja* indicates the Personality of Godhead, who is beyond the expression of mind and words. However, the Supreme Personality of Godhead appears before the devotee in His original form of eternal bliss and knowledge. The devotee is allowed to see the Supreme Lord face to face, although the Lord is beyond the expression of our senses and beyond our

direct perception.

ŚB 4.19.11

चरमेणाश्वमेधेन यजमाने यजुष्पतिम् ।
वैन्ये यज्ञपशुं स्पर्धन्नपोवाह तिरोहित: ॥ ११ ॥

caramenāśvamedhena
yajamāne yajuṣ-patim
vainye yajña-paśuṁ spardhann
apovāha tirohitaḥ

Synonyms

caramena — by the last one; *aśva-medhena* — by the *aśva-medha* sacrifice; *yajamāne* — when he was performing the sacrifice; *yajuḥ-patim* — for satisfaction of the Lord of *yajña*, Viṣṇu; *vainye* — the son of King Vena; *yajña-paśum* — the animal meant to be sacrificed in the *yajña*; *spardhan* — being envious; *apovāha* — stole; *tirohitaḥ* — being invisible.

Translation

When Pṛthu Mahārāja was performing the last horse sacrifice [aśvamedha-yajña], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Pṛthu.

Purport

King Indra is known as *śata-kratu,* which indicates that he has performed one hundred horse sacrifices (*aśvamedha-yajña*). We should know, however, that the animals sacrificed in the *yajña* were not killed. If the Vedic *mantras* were properly pronounced during the sacrifice, the animal sacrificed would come out again with a new life. That is the test for a successful *yajña.* When King Pṛthu was performing one hundred *yajñas,* Indra became very envious because he did not want anyone to excel him. Being an ordinary living entity, he became envious of King Pṛthu, and, making himself invisible, he stole the horse and thus impeded the *yajña* performance.

ŚB 4.19.12

तमत्रिर्भगवानैक्षत्त्वरमाणं विहायसा ।
आमुक्तमिव पाखण्डं योऽधर्मे धर्मविभ्रमः ॥ १२ ॥

tam atrir bhagavān aikṣat
tvaramāṇaṁ vihāyasā
āmuktam iva pākhaṇḍaṁ
yo 'dharme dharma-vibhramaḥ

Synonyms

tam — King Indra; *atriḥ* — the sage Atri; *bhagavān* — most powerful; *aikṣat* — could see; *tvaramāṇam* — moving very hastily; *vihāyasā* — in outer space; *āmuktam iva* — like a

liberated person; *pākhaṇḍam* — imposter; *yaḥ* — one who; *adharme* — in irreligion; *dharma* — religion; *vibhramaḥ* — mistaking.

Translation

When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress was a form of cheating, for it falsely created an impression of religion. When Indra went into outer space in this way, the great sage Atri saw him and understood the whole situation.

Purport

The word *pākhaṇḍa* used in this verse is sometimes pronounced *pāṣaṇḍa*. Both of these words indicate an imposter who presents himself as a very religious person but in actuality is sinful. Indra took up the saffron-colored dress as a way of cheating others. This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God. In this way people are cheated. As we have mentioned many times, the conditioned soul has a tendency to cheat; therefore this quality is also visible in a person like King Indra. It is understood that even King Indra is not liberated from the clutches of material contamination. Thus the words *āmuktam iva,* meaning "as if he were liberated," are used. The saffron dress worn by a *san-*

nyāsī announces to the world that he has renounced all worldly affairs and is simply engaged in the service of the Lord. Such a devotee is actually a *sannyāsī,* or liberated person. In *Bhagavad-gītā* (6.1) it is said:

anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

In other words, one who offers the results of his activities to the Supreme Personality of Godhead is actually a *sannyāsī* and *yogī.* Cheating *sannyāsīs* and *yogīs* have existed since the time of Pṛthu Mahārāja's sacrifice. This cheating was very foolishly introduced by King Indra. In some ages such cheating is very prominent, and in other ages not so prominent. It is the duty of a *sannyāsī* to be very cautious because, as stated by Lord Caitanya, *sannyāsīra alpa chidra sarva-loke gāya:* "A little spot in a *sannyāsī's* character will be magnified by the public." (*Cc. Madhya* 12.51) Therefore, unless one is very sincere and serious, he should not take up the order of *sannyāsa.* One should not use this order as a means to cheat the public. It is better not to take up *san-*

nyāsa in this Age of Kali because provocations are very strong in this age. Only a very exalted person advanced in spiritual understanding should attempt to take up *sannyāsa*. One should not adopt this order as a means of livelihood or for some material purpose.

ŚB 4.19.13

अत्रिणा चोदितो हन्तुं पृथुपुत्रो महारथः ।
अन्वधावत सङ्क्रुद्धस्तिष्ठ तिष्ठेति चाब्रवीत् ॥ १३ ॥

atriṇā codito hantuṁ
pṛthu-putro mahā-rathaḥ
anvadhāvata saṅkruddhas
tiṣṭha tiṣṭheti cābravīt

Synonyms

atriṇā — by the great sage Atri; *coditaḥ* — being encouraged; *hantum* — to kill; *pṛthu-putraḥ* — the son of King Pṛthu; *mahā-rathaḥ* — a great hero; *anvadhāvata* — followed; *saṅkruddhaḥ* — being very angry; *tiṣṭha tiṣṭha* — just wait, just wait; *iti* — thus; *ca* — also; *abravīt* — he said.

Translation

When the son of King Pṛthu was informed by Atri of King Indra's trick, he immediately became very angry and followed In-

dra to kill him, calling, "Wait! Wait!"

Purport

The words *tiṣṭha tiṣṭha* are used by a *kṣatriya* when he challenges his enemy. When fighting, a *kṣatriya* cannot flee from the battlefield. However, when a *kṣatriya* out of cowardice flees from the battlefield, showing his back to his enemy, he is challenged with the words *tiṣṭha tiṣṭha*. A real *kṣatriya* does not kill his enemy from behind, nor does a real *kṣatriya* turn his back on the battlefield. According to *kṣatriya* principle and spirit, one either attains victory or dies on the battlefield. Although King Indra was very exalted, being the King of heaven, he became degraded due to his stealing the horse intended for sacrifice. Therefore he fled without observing the *kṣatriya* principles, and the son of Pṛthu had to challenge him with the words *tiṣṭha tiṣṭha*.

ŚB 4.19.14

तं तादृशाकृतिं वीक्ष्य मेने धर्मं शरीरिणम् ।
जटिलं भस्मनाच्छन्नं तस्मै बाणं न मुञ्चति ॥ १४ ॥

taṁ tādṛśākṛtiṁ vīkṣya
mene dharmaṁ śarīriṇam
jaṭilaṁ bhasmanācchannaṁ
tasmai bāṇaṁ na muñcati

Synonyms

tam — him; *tādṛśa-ākṛtim* — in such dress; *vīkṣya* — after seeing; *mene* — considered; *dharmam* — pious or religious; *śarīriṇam* — having a body; *jaṭilam* — having knotted hair; *bhasmanā* — by ashes; *ācchannam* — smeared all over the body; *tasmai* — unto him; *bāṇam* — arrow; *na* — not; *muñcati* — he did release.

Translation

King Indra was fraudulently dressed as a sannyāsī, having knotted his hair on his head and smeared ashes all over his body. Upon seeing such dress, the son of King Pṛthu considered Indra a religious man and pious sannyāsī. Therefore he did not release his arrows.

ŚB 4.19.15

वधान्निवृत्तं तं भूयो हन्तवेऽत्रिरचोदयत् ।
जहि यज्ञहनं तात महेन्द्रं विबुधाधमम् ॥ १५ ॥

vadhān nivṛttaṁ taṁ bhūyo
hantave 'trir acodayat
jahi yajña-hanaṁ tāta
mahendraṁ vibudhādhamam

Synonyms

vadhāt — from killing; *nivṛttam* — stopped; *tam* —

the son of Pṛthu; *bhūyaḥ* — again; *hantave* — for the purpose of killing; *atriḥ* — the great sage Atri; *acodayat* — encouraged; *jahi* — kill; *yajña-hanam* — one who impeded the performance of a *yajña*; *tāta* — my dear son; *mahā-indram* — the great heavenly King Indra; *vibudha-adhamam* — the lowest of all demigods.

Translation

When Atri Muni saw that the son of King Pṛthu did not kill Indra but returned deceived by him, Atri Muni again instructed him to kill the heavenly King because he thought that Indra had become the lowliest of all demigods due to his impeding the execution of King Pṛthu's sacrifice.

ŚB 4.19.16

एवं वैन्यसुतः प्रोक्तस्त्वरमाणं विहायसा ।
अन्वद्रवदभिक्रुद्धो रावणं गृध्रराडिव ॥ १६ ॥

evaṁ vainya-sutaḥ proktas
tvaramāṇaṁ vihāyasā
anvadravad abhikruddho
rāvaṇaṁ gṛdhra-rāḍ iva

Synonyms

evam — thus; *vainya-sutaḥ* — the son of King Pṛthu; *proktaḥ* —

being ordered; *tvaramāṇam* — Indra, who was moving hastily; *vihāyasā* — in the sky; *anvadravat* — began to chase; *abhikruddhaḥ* — being very angry; *rāvaṇam* — Rāvaṇa; *gṛdhra-rāṭ* — the king of vultures; *iva* — like.

Translation

Being thus informed, the grandson of King Vena immediately began to follow Indra, who was fleeing through the sky in great haste. He was very angry with him, and he chased him just as the king of the vultures chased Rāvaṇa.

ŚB 4.19.17

सोऽश्वं रूपं च तद्धित्वा तस्मा अन्तर्हित: स्वराट् ।
वीर: स्वपशुमादाय पितुर्यज्ञमुपेयिवान् ॥ १७ ॥

so ’śvaṁ rūpaṁ ca tad dhitvā
tasmā antarhitaḥ svarāṭ
vīraḥ sva-paśum ādāya
pitur yajñam upeyivān

Synonyms

saḥ — King Indra; *aśvam* — the horse; *rūpam* — the false dress of a saintly person; *ca* — also; *tat* — that; *hitvā* — giving up; *tasmai* — for him; *antarhitaḥ* — disappeared; *sva-rāṭ* — Indra; *vīraḥ* — the great hero; *sva-paśum* — his animal; *ādāya* —

having taken; *pituḥ* — of his father; *yajñam* — to the sacrifice; *upeyivān* — he came back.

Translation

When Indra saw that the son of Pṛthu was chasing him, he immediately abandoned his false dress and left the horse. Indeed, he disappeared from that very spot, and the great hero, the son of Mahārāja Pṛthu, returned the horse to his father's sacrificial arena.

ŚB 4.19.18

तत्तस्य चाद्भुतं कर्म विचक्ष्य परमर्षयः ।
नामधेयं ददुस्तस्मै विजिताश्व इति प्रभो ॥ १८ ॥

tat tasya cādbhutaṁ karma
vicakṣya paramarṣayaḥ
nāmadheyaṁ dadus tasmai
vijitāśva iti prabho

Synonyms

tat — that; *tasya* — his; *ca* — also; *adbhutam* — wonderful; *karma* — activity; *vicakṣya* — after observing; *parama-ṛṣayaḥ* — the great sages; *nāmadheyam* — the name; *daduḥ* — they offered; *tasmai* — to him; *vijita-aśvaḥ* — Vijitāśva (he who has won the horse); *iti* — thus; *prabho* — my dear Lord Vidura.

Translation

My dear Lord Vidura, when the great sages observed the wonderful prowess of the son of King Pṛthu, they all agreed to give him the name Vijitāśva.

ŚB 4.19.19

उपसृज्य तमस्तीव्रं जहाराश्वं पुनर्हरिः ।
चषालयूपतश्छन्नो हिरण्यरशनं विभुः ॥ १९ ॥

upasṛjya tamas tīvraṁ
jahārāśvaṁ punar hariḥ
caṣāla-yūpataś channo
hiraṇya-raśanaṁ vibhuḥ

Synonyms

upasṛjya — creating; *tamaḥ* — darkness; *tīvram* — dense; *jahāra* — took away; *aśvam* — the horse; *punaḥ* — again; *hariḥ* — King Indra; *caṣāla-yūpataḥ* — from the wooden instrument where the animals were sacrificed; *channaḥ* — being covered; *hiraṇya-raśanam* — tied with a gold chain; *vibhuḥ* — very powerful.

Translation

My dear Vidura, Indra, being the King of heaven and very powerful, immediately brought a dense darkness upon the sacrifi-

cial arena. Covering the whole scene in this way, he again took away the horse, which was chained with golden shackles near the wooden instrument where animals were sacrificed.

ŚB 4.19.20

अत्रिः सन्दर्शयामास त्वरमाणं विहायसा ।
कपालखट्वाङ्गधरं वीरो नैनमबाधत ॥ २० ॥

atriḥ sandarśayām āsa
tvaramāṇaṁ vihāyasā
kapāla-khaṭvāṅga-dharaṁ
vīro nainam abādhata

Synonyms

atriḥ — the great sage Atri; *sandarśayām āsa* — caused to see; *tvaramāṇam* — going very hastily; *vihāyasā* — in the sky; *kapāla-khaṭvāṅga* — a staff with a skull at the top; *dharam* — who carried; *vīraḥ* — the hero (King Pṛthu's son); *na* — not; *enam* — the King of heaven, Indra; *abādhata* — killed.

Translation

The great sage Atri again pointed out to the son of King Pṛthu that Indra was fleeing through the sky. The great hero, the son of Pṛthu, chased him again. But when he saw that Indra was carrying in his hand a staff with a skull at the top and was again wear-

ing the dress of a sannyāsī, he still chose not to kill him.

ŚB 4.19.21

अत्रिणा चोदितस्तस्मै सन्दधे विशिखं रुषा ।
सोऽश्वं रूपं च तद्धित्वा तस्थावन्तर्हित: स्वराट् ॥ २१ ॥

atriṇā coditas tasmai
sandadhe viśikhaṁ ruṣā
so 'śvaṁ rūpaṁ ca tad dhitvā
tasthāv antarhitaḥ svarāṭ

Synonyms

atriṇā — by the great sage Atri; *coditaḥ* — inspired; *tasmai* — for Lord Indra; *sandadhe* — fixed; *viśikham* — his arrow; *ruṣā* — out of great anger; *saḥ* — King Indra; *aśvam* — horse; *rūpam* — the dress of a *sannyāsī*; *ca* — also; *tat* — that; *hitvā* — giving up; *tasthau* — he remained there; *antarhitaḥ* — invisible; *svarāṭ* — the independent Indra.

Translation

When the great sage Atri again gave directions, the son of King Pṛthu became very angry and placed an arrow on his bow. Upon seeing this, King Indra immediately abandoned the false dress of a sannyāsī and, giving up the horse, made himself invisible.

ŚB 4.19.22

वीरश्चाश्वमुपादाय पितृयज्ञमथाव्रजत् ।
तदवद्यं हरे रूपं जगृहुर्ज्ञानदुर्बलाः ॥ २२ ॥

vīraś cāśvam upādāya
pitṛ-yajñam athāvrajat
tad avadyaṁ hare rūpaṁ
jagṛhur jñāna-durbalāḥ

Synonyms

vīraḥ — the son of King Pṛthu; *ca* — also; *aśvam* — the horse; *upādāya* — taking; *pitṛ-yajñam* — to the sacrificial arena of his father; *atha* — thereafter; *avrajat* — went; *tat* — that; *avadyam* — abominable; *hareḥ* — of Indra; *rūpam* — dress; *jagṛhuḥ* — adopted; *jñāna-durbalāḥ* — those with a poor fund of knowledge.

Translation

Then the great hero, Vijitāśva, the son of King Pṛthu, again took the horse and returned to his father's sacrificial arena. Since that time, certain men with a poor fund of knowledge have adopted the dress of a false sannyāsī. It was King Indra who introduced this.

Purport

Since time immemorial, the *sannyāsa* order has carried the *tri-*

daṇḍa. Later Śaṅkarācārya introduced the *ekadaṇḍi-sannyāsa.* A *tridaṇḍi-sannyāsī* is a Vaiṣṇava *sannyāsī,* and an *ekadaṇḍi-sannyāsī* is a Māyāvādī *sannyāsī.* There are many other types of *sannyāsīs,* who are not approved by Vedic rituals. A type of pseudo-*sannyāsa* was introduced by Indra when he tried to hide himself from the attack of Vijitāśva, the great son of King Pṛthu. Now there are many different types of *sannyāsīs.* Some of them go naked, and some of them carry a skull and trident, generally known as *kāpālika.* All of them were introduced under some meaningless circumstances, and those who have a poor fund of knowledge accept these false *sannyāsīs* and their pretenses, although they are not bona fide guides to spiritual advancement. At the present moment some missionary institutions, without referring to the Vedic rituals, have introduced some *sannyāsīs* who engage in sinful activities. The sinful activities forbidden by the *śāstras* are illicit sex, intoxication, meat-eating and gambling. These so-called *sannyāsīs* indulge in all these activities. They eat meat and flesh, fish, eggs and just about everything. They sometimes drink with the excuse that without alcohol, fish and meat, it is impossible to remain in the cold countries near the Arctic zone. These *sannyāsīs* introduce all these sinful activities in the name of serving the poor, and consequently poor animals are cut to pieces and go into the bellies of these *sannyāsīs.* As described in the following verses, such *sannyāsīs* are *pākhaṇḍīs.* Vedic

literature states that a person who puts Lord Nārāyaṇa on the level with Lord Śiva or Lord Brahmā immediately becomes a *pākhaṇḍī.* As stated in the *Purāṇas:*

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

In Kali-yuga the *pākhaṇḍīs* are very prominent. However, Lord Śrī Caitanya Mahāprabhu has tried to kill all these *pākhaṇḍīs* by introducing His *saṅkīrtana* movement. Those who take advantage of this *saṅkīrtana* movement of the International Society for Krishna Consciousness will be able to save themselves from the influence of these *pākhaṇḍīs.*

ŚB 4.19.23

यानि रूपाणि जगृहे इन्द्रो हयजिहीर्षया ।
तानि पापस्य खण्डानि लिङ्गं खण्डमिहोच्यते ॥ २३ ॥

yāni rūpāṇi jagṛhe
indro haya-jihīrṣayā
tāni pāpasya khaṇḍāni
liṅgaṁ khaṇḍam ihocyate

Synonyms

yāni — all those which; *rūpāṇi* — forms; *jagṛhe* — accepted; *in-*

draḥ — the King of heaven; *haya* — the horse; *jihīrṣayā* — with a desire to steal; *tāni* — all those; *pāpasya* — of sinful activities; *khaṇḍāni* — signs; *liṅgam* — the symbol; *khaṇḍam* — the word *khaṇḍa*; *iha* — here; *ucyate* — is said.

Translation

Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.

Purport

According to Vedic civilization, *sannyāsa* is one of the essential items in the program of the *varṇāśrama* institution. One should accept *sannyāsa* according to the *paramparā* system of the *ācāryas.* At the present moment, however, many so-called *sannyāsīs* or mendicants have no understanding of God consciousness. Such *sannyāsa* was introduced by Indra because of his jealousy of Mahārāja Pṛthu, and what he introduced is again appearing in the Age of Kali. Practically none of the *sannyāsīs* in this age are bona fide. No one can introduce any new system into the Vedic way of life; if one does so out of malice, he is to be known as a *pāṣaṇḍī,* or atheist. In the Vaiṣṇava *Tantra* it is said:

yas tu nārāyaṇaṁ devaṁ

brahma-rudrādi-daivataiḥ

samatvenaiva vīkṣeta

sa pāṣaṇḍī bhaved dhruvam

Although it is forbidden, there are many *pāṣaṇḍīs* who coin terms like *daridra-nārāyaṇa* and *svāmi-nārāyaṇa,* although not even such demigods as Brahmā and Śiva can be equal to Nārāyaṇa.

<u>ŚB 4.19.24-25</u>

एवमिन्द्रे हरत्यश्वं वैन्ययज्ञजिघांसया ।
तद्गृहीतविसृष्टेषु पाखण्डेषु मतिर्नृणाम् ॥ २४ ॥
धर्म इत्युपधर्मेषु नग्नरक्तपटादिषु ।
प्रायेण सज्जते भ्रान्त्या पेशलेषु च वाग्मिषु ॥ २५ ॥

evam indre haraty aśvaṁ

vainya-yajña-jighāṁsayā

tad-gṛhīta-visṛṣṭeṣu

pākhaṇḍeṣu matir nṛṇām

dharma ity upadharmeṣu

nagna-rakta-paṭādiṣu

prāyeṇa sajjate bhrāntyā

peśaleṣu ca vāgmiṣu

Synonyms

evam — thus; *indre* — when the King of heaven; *hara-*

ti — stole; *aśvam* — the horse; *vainya* — of the son of King Vena; *yajña* — the sacrifice; *jighāṁsayā* — with a desire to stop; *tat* — by him; *gṛhīta* — accepted; *visṛṣṭeṣu* — abandoned; *pākhaṇḍeṣu* — towards the sinful dress; *matiḥ* — attraction; *nṛṇām* — of the people in general; *dharmaḥ* — system of religion; *iti* — thus; *upadharmeṣu* — towards false religious systems; *nagna* — naked; *rakta-paṭa* — red-robed; *ādiṣu* — etc.; *prāyeṇa* — generally; *sajjate* — is attracted; *bhrāntyā* — foolishly; *peśaleṣu* — expert; *ca* — and; *vāgmiṣu* — eloquent.

Translation

In this way King Indra, in order to steal the horse from King Pṛthu's sacrifice, adopted several orders of sannyāsa. Some sannyāsīs go naked, and sometimes they wear red garments and pass under the name of kāpālika. These are simply symbolic representations of their sinful activities. These so-called sannyāsīs are very much appreciated by sinful men because they are all godless atheists and very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.

Purport

As stated in Śrīmad-Bhāgavatam, men in this Age of Kali are short-lived, devoid of spiritual knowledge, and susceptible to accept false religious systems due to their unfortunate condition. Thus they always remain mentally disturbed. The Vedic *śāstras* practically prohibit the adoption of *sannyāsa* in the Age of Kali because less intelligent men may accept the *sannyāsa* order for cheating purposes. Actually the only religion is the religion of surrender unto the Supreme Personality of Godhead. We must serve the Lord in Kṛṣṇa consciousness. All other systems of *sannyāsa* and religion are actually not bona fide. In this age they are simply passing for religious systems. This is most regrettable.

ŚB 4.19.26

तदभिज्ञाय भगवान्पृथुः पृथुपराक्रमः ।
इन्द्राय कुपितो बाणमादत्तोद्यतकार्मुकः ॥ २६ ॥

tad abhijñāya bhagavān
pṛthuḥ pṛthu-parākramaḥ
indrāya kupito bāṇam
ādattodyata-kārmukaḥ

Synonyms

tat — that; *abhijñāya* — understanding; *bhagavān* — the incarnation of Godhead; *pṛthuḥ* — King Pṛthu; *pṛthu-parākramaḥ* — celebrated as very powerful; *indrāya* — upon Indra; *kupi-*

taḥ — being very angry; *bāṇam* — an arrow; *ādatta* — took up; *udyata* — having taken up; *kārmukaḥ* — the bow.

Translation

Mahārāja Pṛthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra had introduced such irregular sannyāsa orders.

Purport

It is the duty of the king not to tolerate the introduction of any irreligious systems. Since King Pṛthu was an incarnation of the Supreme Personality of Godhead, certainly his duty was to cut down all kinds of irreligious systems. Following in his footsteps, all heads of state should themselves be bona fide representatives of God and should cut down all irreligious systems. Unfortunately they are cowards who declare a secular state. Such a mentality is a way of compromising religious and irreligious systems, but because of this citizens are generally becoming uninterested in spiritual advancement. Thus the situation deteriorates to such an extent that human society becomes hellish.

ŚB 4.19.27

तमृत्विजः शक्रवधाभिसन्धितंविचक्ष्य दुष्प्रेक्ष्यमसह्यरंहसम् ।
निवारयामासुरहो महामतेन युज्यतेऽत्रान्यवधः प्रचोदितात् ॥

२७ ॥

tam ṛtvijaḥ śakra-vadhābhisandhitaṁ
vicakṣya duṣprekṣyam asahya-raṁhasam
nivārayām āsur aho mahā-mate
na yujyate 'trānya-vadhaḥ pracoditāt

Synonyms

tam — King Pṛthu; *ṛtvijaḥ* — the priests; *śakra-vadha* — killing the King of heaven; *abhisandhitam* — thus preparing himself; *vicakṣya* — having observed; *duṣprekṣyam* — terrible to look at; *asahya* — unbearable; *raṁhasam* — whose velocity; *nivārayām āsuḥ* — they forbade; *aho* — oh; *mahā-mate* — O great soul; *na* — not; *yujyate* — is worthy for you; *atra* — in this sacrificial arena; *anya* — others; *vadhaḥ* — killing; *pracoditāt* — from being so directed in the scriptures.

Translation

When the priests and all the others saw Mahārāja Pṛthu very angry and prepared to kill Indra, they requested him: O great soul, do not kill him, for only sacrificial animals can be killed in a sacrifice. Such are the directions given by śāstra.

Purport

Animal killing is intended for different purposes: it tests the

proper pronunciation of Vedic *mantras*, and an animal being put into the sacrificial fire should come out with a new life. No one should ever be killed in a sacrifice meant for the satisfaction of Lord Viṣṇu. How then could Indra be killed when he is actually worshiped in the *yajña* and accepted as part and parcel of the Supreme Personality of Godhead? Therefore the priests requested King Pṛthu not to kill him.

ŚB 4.19.28

वयं मरुत्वन्तमिहार्थनाशनंह्वयामहे त्वच्छ्रवसा हतत्विषम् ।
अयातयामोपहवैरनन्तरंप्रसह्य राजन् जुहवाम तेऽहितम् ॥
२८ ॥

vayaṁ marutvantam ihārtha-nāśanaṁ
hvayāmahe tvac-chravasā hata-tviṣam
ayātayāmopahavair anantaraṁ
prasahya rājan juhavāma te 'hitam

Synonyms

vayam — we; *marut-vantam* — King Indra; *iha* — here; *artha* — of your interest; *nāśanam* — the destroyer; *hvayāmahe* — we shall call; *tvat-śravasā* — by your glory; *hata-tviṣam* — already bereft of his power; *ayātayāma* — never before used; *upa-havaiḥ* — by *mantras* of invocation; *anantaram* — without delay; *prasahya* — by force; *rājan* — O King; *juhavāma* — we

shall sacrifice in the fire; *te* — your; *ahitam* — enemy.

Translation

Dear King, Indra's powers are already reduced due to his attempt to impede the execution of your sacrifice. We shall call him by Vedic mantras which were never before used, and certainly he will come. Thus by the power of our mantra, we shall cast him into the fire because he is your enemy.

Purport

By chanting the Vedic *mantras* properly in a sacrifice, one can perform many wonderful things. In Kali-yuga, however, there are no qualified *brāhmaṇas* who can chant the *mantras* properly. Consequently no attempt should be made to perform such big sacrifices. In this age the only sacrifice recommended is the *saṅkīrtana* movement.

ŚB 4.19.29

इत्यामन्त्र्य क्रतुपतिं विदुरास्यर्त्विजो रुषा ।
स्रुग्घस्ताञ्जुह्वतोऽभ्येत्य स्वयम्भूः प्रत्यषेधत ॥ २९ ॥

ity āmantrya kratu-patiṁ
vidurāsyartvijo ruṣā
srug-ghastāñ juhvato 'bhyetya
svayambhūḥ pratyaṣedhata

Synonyms

iti — thus; *āmantrya* — after informing; *kratu-patim* — King Pṛthu, the master of the sacrifice; *vidura* — O Vidura; *asya* — of Pṛthu; *ṛtvijaḥ* — the priests; *ruṣā* — in great anger; *sruk-hastān* — with the sacrificial ladle in hand; *juhvataḥ* — performing the fire sacrifice; *abhyetya* — having begun; *svayambhūḥ* — Lord Brahmā; *pratyaṣedhata* — asked them to stop.

Translation

My dear Vidura, after giving the King this advice, the priests who had been engaged in performing the sacrifice called for Indra, the King of heaven, in a mood of great anger. When they were just ready to put the oblation in the fire, Lord Brahmā appeared on the scene and forbade them to start the sacrifice.

ŚB 4.19.30

न वध्यो भवतामिन्द्रो यद्यज्ञो भगवत्तनुः ।
यं जिघांसथ यज्ञेन यस्येष्टास्तनवः सुराः ॥ ३० ॥

na vadhyo bhavatām indro
yad yajño bhagavat-tanuḥ
yaṁ jighāṁsatha yajñena
yasyeṣṭās tanavaḥ surāḥ

Synonyms

na — not; *vadhyaḥ* — ought to be killed; *bhavatām* — by all of you; *indraḥ* — the King of heaven; *yat* — because; *yajñaḥ* — a name of Indra; *bhagavat-tanuḥ* — part of the body of the Supreme Personality of Godhead; *yam* — whom; *jighāṁsatha* — you wish to kill; *yajñena* — by performing sacrifice; *yasya* — of Indra; *iṣṭāḥ* — being worshiped; *tanavaḥ* — parts of the body; *surāḥ* — the demigods.

Translation

Lord Brahmā addressed them thus: My dear sacrificial performers, you cannot kill Indra, the King of heaven. It is not your duty. You should know that Indra is as good as the Supreme Personality of Godhead. Indeed, he is one of the most powerful assistants of the Personality of Godhead. You are trying to satisfy all the demigods by the performance of this yajña, but you should know that all these demigods are but parts and parcels of Indra, the King of heaven. How, then, can you kill him in this great sacrifice?

ŚB 4.19.31

तदिदं पश्यत महद्धर्मव्यतिकरं द्विजाः ।
इन्द्रेणानुष्ठितं राज्ञः कर्मैतद्विजिघांसता ॥ ३१ ॥

tad idaṁ paśyata mahad-
dharma-vyatikaraṁ dvijāḥ

indreṇānuṣṭhitaṁ rājñaḥ
karmaitad vijighāṁsatā

Synonyms

tat — then; *idam* — this; *paśyata* — just see; *mahat* — great; *dharma* — of religious life; *vyatikaram* — violation; *dvijāḥ* — O great *brāhmaṇas*; *indreṇa* — by Indra; *anuṣṭhitam* — performed; *rājñaḥ* — of the King; *karma* — activity; *etat* — this sacrifice; *vijighāṁsatā* — desiring to impede.

Translation

In order to make trouble and impede the performance of King Pṛthu's great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.

ŚB 4.19.32

पृथुकीर्तेः पृथोर्भूयात्तर्ह्येकोनशतक्रतुः । अलं ते क्रतुभिः
स्विष्टैर्यद्भवान्मोक्षधर्मवित् ॥ ३२ ॥

pṛthu-kīrteḥ pṛthor bhūyāt
tarhy ekona-śata-kratuḥ
alaṁ te kratubhiḥ sviṣṭair

yad bhavān mokṣa-dharma-vit

Synonyms

pṛthu-kīrteḥ — of wide renown; *pṛthoḥ* — of King Pṛthu; *bhūyāt* — let it be; *tarhi* — therefore; *eka-ūna-śata-kratuḥ* — he who performed ninety-nine *yajñas*; *alam* — there is nothing to be gained; *te* — of you; *kratubhiḥ* — by performing sacrifices; *su-iṣṭaiḥ* — well performed; *yat* — because; *bhavān* — yourself; *mokṣa-dharma-vit* — the knower of the path of liberation.

Translation

"Let there be only ninety-nine sacrificial performances for Mahārāja Pṛthu," Lord Brahmā concluded. Lord Brahmā then turned towards Mahārāja Pṛthu and informed him that since he was thoroughly aware of the path of liberation, what was the use in performing more sacrifices?

Purport

Lord Brahmā came down to pacify King Pṛthu regarding his continual performance of one hundred sacrifices. King Pṛthu was determined to perform one hundred sacrifices, and King Indra took this very seriously because Indra himself was known as the performer of one hundred sacrifices. Just as it is the nature of all living entities within this material world to become envious of

their competitors, King Indra, although King of heaven, was also envious of King Pṛthu and therefore wanted to stop him from performing one hundred sacrifices. Actually there was great competition, and King Indra, to satisfy his senses, began to invent so many irreligious systems to obstruct King Pṛthu. To stop these irreligious inventions, Lord Brahmā personally appeared in the sacrificial arena. As far as Mahārāja Pṛthu was concerned, he was a great devotee of the Supreme Personality of Godhead; therefore it was not necessary for him to perform the prescribed Vedic ritualistic ceremonies. Such ceremonies are known as *karma,* and there is no need for a devotee in the transcendental position to execute them. As the ideal king, however, it was King Pṛthu's duty to perform sacrifices. A compromise was therefore to be worked out. By the blessings of Lord Brahmā, King Pṛthu would become more famous than King Indra. Thus Pṛthu's determination to perform one hundred sacrifices was indirectly fulfilled by the blessings of Lord Brahmā.

ŚB 4.19.33

नैवात्मने महेन्द्राय रोषमाहर्तुमर्हसि ।
उभावपि हि भद्रं ते उत्तमश्लोकविग्रहौ ॥ ३३ ॥

naivātmane mahendrāya
roṣam āhartum arhasi
ubhāv api hi bhadraṁ te

uttamaśloka-vigrahau

Synonyms

na — not; *eva* — certainly; *ātmane* — nondifferent from you; *mahā-indrāya* — upon the King of heaven, Indra; *roṣam* — anger; *āhartum* — to apply; *arhasi* — you ought; *ubhau* — both of you; *api* — certainly; *hi* — also; *bhadram* — good fortune; *te* — unto you; *uttama-śloka-vigrahau* — incarnations of the Supreme Personality of Godhead.

Translation

Lord Brahmā continued: Let there be good fortune to both of you, for you and King Indra are both part and parcel of the Supreme Personality of Godhead. Therefore you should not be angry with King Indra, who is nondifferent from you.

ŚB 4.19.34

मास्मिन्महाराज कृथाः स्म चिन्तांनिशामयास्मद्वच आदृतात्मा । यद्ध्यायतो दैवहतं नु कर्तुंमनोऽतिरुष्टं विशते तमोऽन्धम् ॥ ३४ ॥

māsmin mahārāja kṛthāḥ sma cintāṁ
niśāmayāsmad-vaca ādṛtātmā
yad dhyāyato daiva-hataṁ nu kartuṁ
mano 'tiruṣṭaṁ viśate tamo 'ndham

Synonyms

mā — do not; *asmin* — in this; *mahā-rāja* — O King; *kṛthāḥ* — do; *sma* — as done in the past; *cintām* — agitation of the mind; *niśāmaya* — please consider; *asmat* — my; *vacaḥ* — words; *ādṛta-ātmā* — being very respectful; *yat* — because; *dhyāyataḥ* — of him who is contemplating; *daiva-hatam* — that which is thwarted by providence; *nu* — certainly; *kartum* — to do; *manaḥ* — the mind; *ati-ruṣṭam* — very angry; *viśate* — enters; *tamaḥ* — darkness; *andham* — dense.

Translation

My dear King, do not be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

Purport

Sometimes the saintly or very religious person also has to meet with reversals in life. Such incidents should be taken as providential. Although there may be sufficient cause for being unhappy, one should avoid counteracting such reversals, for the more we

become implicated in rectifying such reversals, the more we enter into the darkest regions of material anxiety. Lord Kṛṣṇa has also advised us in this connection: we should tolerate things instead of becoming agitated.

ŚB 4.19.35

क्रतुर्विरमतामेष देवेषु दुरवग्रहः ।
धर्मव्यतिकरो यत्र पाखण्डैरिन्द्रनिर्मितैः ॥ ३५ ॥

kratur viramatām eṣa
deveṣu duravagrahaḥ
dharma-vyatikaro yatra
pākhaṇḍair indra-nirmitaiḥ

Synonyms

kratuḥ — the sacrifice; *viramatām* — let it stop; *eṣaḥ* — this; *deveṣu* — amongst the demigods; *duravagrahaḥ* — addiction to unwanted things; *dharma-vyatikaraḥ* — violation of religious principles; *yatra* — where; *pākhaṇḍaiḥ* — by sinful activities; *indra* — by the King of heaven; *nirmitaiḥ* — manufactured.

Translation

Lord Brahmā continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You should know very well that even amongst the demi-

gods there are many unwanted desires.

Purport

There are many competitors in ordinary business affairs, and the *karma-kāṇḍa* chapters of the *Vedas* sometimes cause competition and envy amongst *karmīs.* A *karmī* must be envious because he wishes to enjoy material pleasures to their fullest extent. That is the material disease. Consequently there is always competition amongst *karmīs,* either in ordinary business affairs or in the performance of *yajña.* Lord Brahmā's purpose was to end the competition between Lord Indra and Mahārāja Pṛthu. Because Mahārāja Pṛthu was a great devotee and incarnation of God, he was requested to stop the sacrifices so that Indra might not further introduce irreligious systems, which are always followed by criminal-minded people.

ŚB 4.19.36

एभिरिन्द्रोपसंसृष्टैः पाखण्डैर्हारिभिर्जनम् । ह्रियमाणं
विचक्ष्वैनं यस्ते यज्ञध्रुगश्वमुट् ॥ ३६ ॥

ebhir indropasaṁsṛṣṭaiḥ
pākhaṇḍair hāribhir janam
hriyamāṇaṁ vicakṣvainaṁ
yas te yajña-dhrug aśva-muṭ

Synonyms

ebhiḥ — by these; *indra-upasaṁsṛṣṭaiḥ* — created by the King of heaven, Indra; *pākhaṇḍaiḥ* — sinful activities; *hāribhiḥ* — very attractive to the heart; *janam* — the people in general; *hriyamāṇam* — being carried away; *vicakṣva* — just see; *enam* — these; *yaḥ* — one who; *te* — your; *yajña-dhruk* — creating a disturbance in the performance of the sacrifice; *aśva-muṭ* — who stole the horse.

Translation

Just see how Indra, the King of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities he has introduced will be carried out by the people in general.

Purport

As stated in *Bhagavad-gītā* (3.21):

yad yad ācarati śreṣṭhas
tad tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues."

For his own sense gratification, King Indra thought to defeat Mahārāja Pṛthu in the performance of one hundred horse sacrifices. Consequently he stole the horse and hid himself amid so many irreligious personalities, taking on the false guise of a *sannyāsī*. Such activities are attractive to the people in general; therefore they are dangerous. Lord Brahmā thought that instead of allowing Indra to further introduce such irreligious systems, it would be better to stop the sacrifice. A similar stance was taken by Lord Buddha when people were overly engrossed in the animal sacrifices recommended by Vedic instructions. Lord Buddha had to introduce the religion of nonviolence by contradicting the Vedic sacrificial instructions. Actually, in the sacrifices the slaughtered animals were given a new life, but people without such powers were taking advantage of such Vedic rituals and unnecessarily killing poor animals. Therefore Lord Buddha had to deny the authority of the *Vedas* for the time being. One should not perform sacrifices that will induce reversed orders. It is better to stop such sacrifices.

As we have repeatedly explained, due to a lack of qualified brahminical priests in Kali-yuga, it is not possible to perform the ritualistic ceremonies recommended in the *Vedas*. Consequently the *śāstras* instruct us to perform the *saṅkīrtana-yajña*. By the *saṅkīrtana* sacrifice, the Supreme Personality of Godhead, in His form of Lord Caitanya, will be satisfied and worshiped. The

entire purpose of performing sacrifices is to worship the Supreme Personality of Godhead, Viṣṇu. Lord Viṣṇu, or Lord Kṛṣṇa, is present in His form of Lord Caitanya; therefore people who are intelligent should try to satisfy Him by performing *saṅkīrtana-yajña*. This is the easiest way to satisfy Lord Viṣṇu in this age. People should take advantage of the injunctions in different *śāstras* concerning sacrifices in this age and not create unnecessary disturbances during the sinful Age of Kali. In Kali-yuga men all over the world are very expert in opening slaughterhouses for killing animals, which they eat. If the old ritualistic ceremonies were observed, people would be encouraged to kill more and more animals. In Calcutta there are many butcher shops which keep a deity of the goddess Kālī, and animal-eaters think it proper to purchase animal flesh from such shops in hope that they are eating the remnants of food offered to the goddess Kālī. They do not know that the goddess Kālī never accepts nonvegetarian food because she is the chaste wife of Lord Śiva. Lord Śiva is also a great Vaiṣṇava and never eats nonvegetarian food, and the goddess Kālī accepts the remnants of food left by Lord Śiva. Therefore there is no possibility of her eating flesh or fish. Such offerings are accepted by the associates of the goddess Kālī known as *bhūtas, piśācas* and Rākṣasas, and those who take the *prasāda* of the goddess Kālī in the shape of flesh or fish are not actually taking the *prasāda* left by the goddess Kālī, but the food left by the *bhūtas* and *piśācas.*

ŚB 4.19.37

भवान् परित्रातुमिहावतीर्णो
धर्मं जनानां समयानुरूपम् ।
वेनापचारादवलुप्तमद्य
तद्देहतो विष्णुकलासि वैन्य ॥ ३७ ॥

bhavān paritrātum ihāvatīrṇo
dharmaṁ janānāṁ samayānurūpam
venāpacārād avaluptam adya
tad-dehato viṣṇu-kalāsi vainya

Synonyms

bhavān — Your Majesty; *paritrātum* — just to deliver; *iha* — in this world; *avatīrṇaḥ* — incarnated; *dharmam* — religious system; *janānām* — of the people in general; *samaya-anurūpam* — according to the time and circumstances; *vena-apacārāt* — by the misdeeds of King Vena; *avaluptam* — almost vanished; *adya* — at the present moment; *tat* — his; *dehataḥ* — from the body; *viṣṇu* — of Lord Viṣṇu; *kalā* — part of a plenary portion; *asi* — you are; *vainya* — O son of King Vena.

Translation

O King Pṛthu, son of Vena, you are the part-and-parcel expansion of Lord Viṣṇu. Due to the mischievous activities of King

Vena, religious principles were almost lost. At that opportune moment you descended as the incarnation of Lord Viṣṇu. Indeed, for the protection of religious principles you have appeared from the body of King Vena.

Purport

The way in which Lord Viṣṇu kills the demons and protects the faithful is mentioned in Bhagavad-gītā (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium."

In two hands Lord Viṣṇu always carries a club and a *cakra* to kill demons, and in His other two hands He holds a conchshell and a lotus to give protection to His devotees. When His incarnation is present on this planet or in this universe, the Lord kills the demons and protects His devotees simultaneously. Sometimes Lord Viṣṇu appears in His person as Lord Kṛṣṇa or Lord Rāma. All of these appearances are mentioned in the *śāstras.* Sometimes He appears as a *śaktyāveśa-avatāra* like Lord Buddha. As explained before,

these *śaktyāveśa-avatāras* are incarnations of Viṣṇu's power invested in a living entity. Living entities are also part and parcel of Lord Viṣṇu, but they are not as powerful; therefore when a living entity descends as an incarnation of Viṣṇu, he is especially empowered by the Lord.

When King Pṛthu is described as an incarnation of Lord Viṣṇu, it should be understood that he is a *śaktyāveśa-avatāra,* part and parcel of Lord Viṣṇu, and is specifically empowered by Him. Any living being acting as the incarnation of Lord Viṣṇu is thus empowered by Lord Viṣṇu to preach the *bhakti* cult. Such a person can act like Lord Viṣṇu and defeat demons by arguments and preach the *bhakti* cult exactly according to the principles of *śāstra.* As indicated in *Bhagavad-gītā,* whenever we find someone extraordinary preaching the *bhakti* cult, we should know that he is especially empowered by Lord Viṣṇu, or Lord Kṛṣṇa. As confirmed in *Caitanya-caritāmṛta* (*Antya* 7.11), *kṛṣṇa-śakti vinā nahe tāra pravartana:* one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Viṣṇu and is punishable. Even though such offenders may dress as Vaiṣṇavas with false *tilaka* and *mālā,* they are never forgiven by the Lord if they offend a pure Vaiṣṇava. There are many instances of this in the *śāstras.*

ŚB 4.19.38

स त्वं विमृश्यास्य भवं प्रजापते
सङ्कल्पनं विश्वसृजां पिपीपृहि ।
ऐन्द्रीं च मायामुपधर्ममातरं
प्रचण्डपाखण्डपथं प्रभो जहि ॥ ३८ ॥

sa tvaṁ vimṛśyāsya bhavaṁ prajāpate
saṅkalpanaṁ viśva-sṛjāṁ pipīpṛhi
aindrīṁ ca māyām upadharma-mātaraṁ
pracaṇḍa-pākhaṇḍa-pathaṁ prabho jahi

Synonyms

saḥ — the aforesaid; *tvam* — you; *vimṛśya* — considering; *asya* — of the world; *bhavam* — existence; *prajā-pate* — O protector of the people; *saṅkalpanam* — the determination; *viśva-sṛjām* — of the progenitors of the world; *pipīpṛhi* — just fulfill; *aindrīm* — created by the King of heaven; *ca* — also; *māyām* — illusion; *upadharma* — of the irreligious system of so-called *sannyāsa*; *mātaram* — the mother; *pracaṇḍa* — furious, dangerous; *pākhaṇḍa-patham* — the path of sinful activities; *prabho* — O Lord; *jahi* — please conquer.

Translation

O protector of the people in general, please consider the purpose

of your being incarnated by Lord Viṣṇu. The irreligious principles created by Indra are but mothers of so many unwanted religions. Please therefore stop these imitations immediately.

Purport

Lord Brahmā addresses King Pṛthu as *prajāpate* just to remind him of his great responsibility in maintaining the peace and prosperity of the citizens. Mahārāja Pṛthu was empowered by the Supreme Personality of Godhead for this purpose only. It is the duty of the ideal king to see that people are properly executing religious principles. Lord Brahmā especially requested King Pṛthu to conquer the pseudoreligious principles produced by King Indra. In other words, it is the duty of the state or king to put a stop to pseudoreligious systems produced by unscrupulous persons. Originally a religious principle is one, given by the Supreme Personality of Godhead, and it comes through the channel of disciplic succession in two forms. Lord Brahmā requested Pṛthu Mahārāja to desist from his unnecessary competition with Indra, who was determined to stop Pṛthu Mahārāja from completing one hundred *yajñas.* Instead of creating adverse reactions, it was better for Mahārāja Pṛthu to stop the *yajñas* in the interest of his original purpose as an incarnation. This purpose was to establish good government and set things in the right order.

ŚB 4.19.39

मैत्रेय उवाच
इत्थं स लोकगुरुणा समादिष्टो विशाम्पतिः ।
तथा च कृत्वा वात्सल्यं मघोनापि च सन्दधे ॥ ३९ ॥

maitreya uvāca
itthaṁ sa loka-guruṇā
samādiṣṭo viśāmpatiḥ
tathā ca kṛtvā vātsalyaṁ
maghonāpi ca sandadhe

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *ittham* — thus; *saḥ* — King Pṛthu; *loka-guruṇā* — by the original teacher of all people, Lord Brahmā; *samādiṣṭaḥ* — being advised; *viśām-patiḥ* — the king, master of the people; *tathā* — in that way; *ca* — also; *kṛtvā* — having done; *vātsalyam* — affection; *maghonā* — with Indra; *api* — even; *ca* — also; *sandadhe* — concluded peace.

Translation

The great sage Maitreya continued: When King Pṛthu was thus advised by the supreme teacher, Lord Brahmā, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

ŚB 4.19.40

कृतावभृथस्नानाय पृथवे भूरिकर्मणे । वरान्ददुस्ते वरदा ये तद्बर्हिषि तर्पिताः ॥ ४० ॥

kṛtāvabhṛtha-snānāya
pṛthave bhūri-karmaṇe
varān dadus te varadā
ye tad-barhiṣi tarpitāḥ

Synonyms

kṛta — having performed; *avabhṛtha-snānāya* — taking a bath after the sacrifice; *pṛthave* — unto King Pṛthu; *bhūri-karmaṇe* — famous for performing many virtuous acts; *varān* — benedictions; *daduḥ* — gave; *te* — all of them; *vara-dāḥ* — the demigods, bestowers of benedictions; *ye* — who; *tat-barhiṣi* — in the performance of such a *yajña*; *tarpitāḥ* — became pleased.

Translation

After this, Pṛthu Mahārāja took his bath, which is customarily taken after the performance of a yajña, and received the benedictions and due blessings of the demigods, who were very pleased by his glorious activities.

Purport

Yajña means Lord Viṣṇu, for all *yajña* is meant to please the

Supreme Personality of Godhead, Lord Viṣṇu. Since the demigods automatically become very pleased with the performance of sacrifice, they bestow benediction upon the executors of *yajñas*. When one pours water on the root of a tree, the branches, trunk, twigs, flowers and leaves are all satisfied. Similarly, when one gives food to the stomach, all parts of the body are rejuvenated. In the same way, if one simply satisfies Lord Viṣṇu by the performance of *yajña*, one satisfies all the demigods automatically. In turn, the demigods offer their benedictions to such a devotee. A pure devotee therefore does not ask benedictions directly from the demigods. His only business is to serve the Supreme Personality of Godhead. Thus he is never in need of those things supplied by the demigods.

ŚB 4.19.41

विप्राः सत्याशिषस्तुष्टाः श्रद्धया लब्धदक्षिणाः ।
आशिषो युयुजुः क्षत्तरादिराजाय सत्कृताः ॥ ४१ ॥

viprāḥ satyāśiṣas tuṣṭāḥ
śraddhayā labdha-dakṣiṇāḥ
āśiṣo yuyujuḥ kṣattar
ādi-rājāya sat-kṛtāḥ

Synonyms

viprāḥ — all the *brāhmaṇas*; *satya* — true; *āśiṣaḥ* — whose

benedictions; *tuṣṭāḥ* — being very satisfied; *śraddhayā* — with great respect; *labdha-dakṣiṇāḥ* — who obtained rewards; *āśiṣaḥ* — benedictions; *yuyujuḥ* — offered; *kṣattaḥ* — O Vidura; *ādi-rājāya* — upon the original king; *sat-kṛtāḥ* — being honored.

Translation

With great respect, the original king, Pṛthu, offered all kinds of rewards to the brāhmaṇas present at the sacrifice. Since all these brāhmaṇas were very much satisfied, they gave their heartfelt blessings to the King.

ŚB 4.19.42

त्वयाहूता महाबाहो सर्व एव समागताः ।
पूजिता दानमानाभ्यां पितृदेवर्षिमानवाः ॥ ४२ ॥

tvayāhūtā mahā-bāho
sarva eva samāgatāḥ
pūjitā dāna-mānābhyāṁ
pitṛ-devarṣi-mānavāḥ

Synonyms

tvayā — by you; *āhūtāḥ* — were invited; *mahā-bāho* — O great mighty-armed one; *sarve* — all; *eva* — certainly; *samāgatāḥ* — assembled; *pūjitāḥ* — were honored; *dāna* — by

charity; *mānābhyām* — and by respect; *pitṛ* — the inhabitants of Pitṛloka; *deva* — demigods; *ṛṣi* — great sages; *mānavāḥ* — as well as common men.

Translation

All the great sages and brāhmaṇas said: O mighty King, by your invitation all classes of living entities have attended this assembly. They have come from Pitṛloka and the heavenly planets, and great sages as well as common men have attended this meeting. Now all of them are very much satisfied by your dealings and your charity towards them.

Purport

Thus end the Bhaktivedanta purports of the Fourth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Pṛthu's One Hundred Horse Sacrifices."

CHAPTER TWENTY

Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu

ŚB 4.20.1

maitreya uvāca
bhagavān api vaikuṇṭhaḥ
sākaṁ maghavatā vibhuḥ
yajñair yajña-patis tuṣṭo
yajña-bhuk tam abhāṣata

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *bhagavān* — the Supreme Personality of Godhead, Viṣṇu; *api* — also; *vaikuṇṭhaḥ* — the Lord of Vaikuṇṭha; *sākam* — along with; *maghavatā* — King Indra; *vibhuḥ* — the Lord; *yajñaiḥ* — by the sacrifices; *yajña-patiḥ* — the Lord of all *yajñas*; *tuṣṭaḥ* — satisfied; *yajña-bhuk* — the enjoyer of the *yajña*; *tam* — unto King Pṛthu; *abhāṣata* — said.

Translation

The great sage Maitreya continued: My dear Vidura, being very much satisfied by the performance of ninety-nine horse sacrifices, the Supreme Personality of Godhead, Lord Viṣṇu, appeared on the scene. Accompanying Him was King Indra. Lord Viṣṇu then began to speak.

ŚB 4.20.2

श्रीभगवानुवाच
एष तेऽकार्षीद्भङ्गं हयमेधशतस्य ह ।
क्षमापयत आत्मानममुष्य क्षन्तुमर्हसि ॥ २ ॥

śrī-bhagavān uvāca
eṣa te 'kārṣīd bhaṅgaṁ
haya-medha-śatasya ha
kṣamāpayata ātmānam
amuṣya kṣantum arhasi

Synonyms

śrī-bhagavān uvāca — the Supreme Personality of Godhead, Lord Viṣṇu, spoke; *eṣaḥ* — this Lord Indra; *te* — your; *akārṣīt* — performed; *bhaṅgam* — disturbance; *haya* — horse; *medha* — sacrifice; *śatasya* — of the one-hundredth; *ha* — indeed; *kṣamāpayataḥ* — who is asking pardon; *ātmānam* — unto yourself; *amuṣya* — him; *kṣantum* — to forgive; *arhasi* — you

ought.

Translation

Lord Viṣṇu, the Supreme Personality of Godhead, said: My dear King Pṛthu, Indra, the King of heaven, has disturbed your execution of one hundred sacrifices. Now he has come with Me to be forgiven by you. Therefore excuse him.

Purport

In this verse the word *ātmānam* is very significant. It is a custom among *yogīs* and *jñānīs* to address one another (or even an ordinary man) as one's self, for a transcendentalist never accepts a living being to be the body. Since the individual self is part and parcel of the Supreme Personality of Godhead, the self and the Superself are qualitatively nondifferent. As the next verse will explain, the body is only a superficial covering, and consequently an advanced transcendentalist will not make a distinction between one self and another.

ŚB 4.20.3

सुधियः साधवो लोके नरदेव नरोत्तमाः ।
नाभिद्रुह्यन्ति भूतेभ्यो यर्हि नात्मा कलेवरम् ॥ ३ ॥

sudhiyaḥ sādhavo loke
naradeva narottamāḥ

nābhidruhyanti bhūtebhyo
yarhi nātmā kalevaram

Synonyms

su-dhiyaḥ — the most intelligent persons; *sādhavaḥ* — who are inclined to perform welfare activities; *loke* — in this world; *nara-deva* — O King; *nara-uttamāḥ* — the best of human beings; *na abhidruhyanti* — never become malicious; *bhūtebhyaḥ* — toward other living beings; *yarhi* — because; *na* — never; *ātmā* — the self or soul; *kalevaram* — this body.

Translation

O King, one who is advanced in intelligence and eager to perform welfare activities for others is considered best amongst human beings. An advanced human being is never malicious to others. Those with advanced intelligence are always conscious that this material body is different from the soul.

Purport

In daily life we find that when a madman commits murder, he is excused even by a high-court judge. The idea is that a living entity is always pure because he is part and parcel of the Supreme Personality of Godhead. When he falls into the clutches of material energy, he becomes a victim of the three modes of material

nature. Indeed, whatever he does, he does under the influence of material nature. As stated in Bhagavad-gītā (5.14):

na kartṛtvaṁ na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ
svabhāvas tu pravartate

"The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature."

Actually the living entity, or soul, does not do anything; everything is done under the influence of the modes of material nature. When a man is diseased, the symptoms of the disease become a source of all kinds of pain. Those who are advanced in transcendental consciousness, or Kṛṣṇa consciousness, are never envious, neither of the soul nor of the activities of the soul under the influence of material nature. Advanced transcendentalists are called *sudhiyaḥ*. *Sudhī* means "intelligence," *sudhī* means "highly advanced," and *sudhī* means "devotee." One who is both devoted and highly advanced in intelligence does not take action against the soul or the body. If there is any discrepancy, he forgives. It is said that forgiveness is a quality of those who are advancing in spiritual knowledge.

ŚB 4.20.4

पुरुषा यदि मुह्यन्ति त्वादृशा देवमायया ।
श्रम एव परं जातो दीर्घया वृद्धसेवया ॥ ४ ॥

puruṣā yadi muhyanti
tvādṛśā deva-māyayā
śrama eva paraṁ jāto
dīrghayā vṛddha-sevayā

Synonyms

puruṣāḥ — persons; *yadi* — if; *muhyanti* — become bewildered; *tvādṛśāḥ* — like you; *deva* — of the Supreme Lord; *māyayā* — by the energy; *śramaḥ* — exertion; *eva* — certainly; *param* — only; *jātaḥ* — produced; *dīrghayā* — for a long time; *vṛddha-sevayā* — by serving the superiors.

Translation

If a personality like you, who are so much advanced because of executing the instructions of the previous ācāryas, is carried away by the influence of My material energy, then all your advancement may be considered simply a waste of time.

Purport

In this verse the word *vṛddha-sevayā* is very significant. *Vṛddha* means "old"; *sevayā* means "by service." Perfect knowledge

is acquired from the *ācāryas*, or liberated souls. No one can be perfect in knowledge without being trained by the *paramparā* system. Pṛthu Mahārāja was completely trained in that line; therefore he did not deserve to be considered an ordinary man. An ordinary man, who has only a conception of bodily existence, is always bewildered by the modes of material nature.

ŚB 4.20.5

अतः कायमिमं विद्वानविद्याकामकर्मभिः ।
आरब्ध इति नैवास्मिन्प्रतिबुद्धोऽनुषज्जते ॥ ५ ॥

ataḥ kāyam imaṁ vidvān
avidyā-kāma-karmabhiḥ
ārabdha iti naivāsmin
pratibuddho 'nuṣajjate

Synonyms

ataḥ — therefore; *kāyam* — body; *imam* — this; *vidvān* — he who has knowledge; *avidyā* — by nescience; *kāma* — desires; *karmabhiḥ* — and by activities; *ārabdhaḥ* — created; *iti* — thus; *na* — never; *eva* — certainly; *asmin* — to this body; *pratibuddhaḥ* — one who knows; *anuṣajjate* — becomes addicted.

Translation

Those who are in full knowledge of the bodily conception of life, who know that this body is composed of nescience, desires and activities resulting from illusion, do not become addicted to the body.

Purport

As stated in a previous verse, those with good intellect (*sudhi-yaḥ*) do not accept themselves to be the body. Being a creation of nescience, the body has two types of activities. In the bodily conception, when we think that sense gratification will help us, we are in illusion. Another kind of illusion is to think that one will become happy by trying to satisfy the desires that arise from the illusory body or by attaining elevation to the higher planetary systems or by performing various types of Vedic rituals. This is all illusion. Similarly, material activities performed for political emancipation and social and humanitarian activities performed with an idea that people of the world will be happy are also illusory because the basic principle is the bodily conception, which is illusory. Whatever we desire or perform under the bodily conception is all illusion. In other words, Lord Viṣṇu informed Pṛthu Mahārāja that although the sacrificial performances set an example for ordinary people, there was no need for such sacrificial performances as far as his personal self was concerned. As confirmed in *Bhagavad-gītā* (2.45):

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self."

The ritualistic performances recommended in the *Vedas* mainly depend on the three modes of material nature. Consequently Arjuna was advised to transcend the Vedic activities. The activities Arjuna was advised to perform were the transcendental activities of devotional service.

ŚB 4.20.6

असंसक्तः शरीरेऽस्मिन्नमुनोत्पादिते गृहे ।
अपत्ये द्रविणे वापि कः कुर्यान्ममतां बुधः ॥ ६ ॥

asaṁsaktaḥ śarīre 'sminn
amunotpādite gṛhe
apatye draviṇe vāpi
kaḥ kuryān mamatāṁ budhaḥ

Synonyms

asaṁsaktaḥ — being unattached; *śarīre* — to the body; *as-*

min — this; *amunā* — by such a bodily conception; *utpādite* — produced; *gṛhe* — house; *apatye* — children; *draviṇe* — wealth; *vā* — or; *api* — also; *kaḥ* — who; *kuryāt* — would do; *mamatām* — affinity; *budhaḥ* — learned person.

Translation

How can a highly learned person who has absolutely no affinity for the bodily conception of life be affected by the bodily conception in regard to house, children, wealth and similar other bodily productions?

Purport

The Vedic ritualistic ceremonies are certainly meant to please the Supreme Personality of Godhead, Lord Viṣṇu. However, by such activities one does not factually satisfy the Lord. Rather, with the sanction of the Lord, one tries to satisfy one's own senses. In other words, materialists, who are especially interested in sense gratification, are given permission or license to enjoy sense gratification by executing the Vedic ritualistic ceremonies. That is called *traiguṇya-viṣayā vedāḥ*. The Vedic performances are based on the three modes of material nature. Those who are elevated above the material condition are not at all interested in such Vedic performances. Rather, they are interested in the higher duties of transcendental loving service to the Supreme

Personality of Godhead. Such devotional service is called *nistraiguṇya*. Devotional service to the Lord has nothing to do with the material conception of bodily comfort.

ŚB 4.20.7

एकः शुद्धः स्वयंज्योतिर्निर्गुणोऽसौ गुणाश्रयः ।
सर्वगोऽनावृतः साक्षी निरात्मात्मात्मनः परः ॥ ७ ॥

ekaḥ śuddhaḥ svayaṁ-jyotir
nirguṇo 'sau guṇāśrayaḥ
sarva-go 'nāvṛtaḥ sākṣī
nirātmātmātmanaḥ paraḥ

Synonyms

ekaḥ — one; *śuddhaḥ* — pure; *svayam* — self; *jyotiḥ* — effulgent; *nirguṇaḥ* — without material qualifications; *asau* — that; *guṇa-āśrayaḥ* — the reservoir of good qualities; *sarva-gaḥ* — able to go everywhere; *anāvṛtaḥ* — without being covered by matter; *sākṣī* — witness; *nirātmā* — without another self; *ātma-ātmanaḥ* — to the body and mind; *paraḥ* — transcendental.

Translation

The individual soul is one, pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all ac-

tivities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

Purport

In the previous verse two significant words are used: *asaṁsaktaḥ*, meaning "without attachment," and *budhaḥ*, meaning "fully cognizant of everything." By full cognizance it is meant that one should know about his own constitutional position as well as the position of the Supreme Personality of Godhead. According to Śrī Viśvanātha Cakravartī Ṭhākura, in this verse Lord Viṣṇu is describing Himself, or the Paramātmā. The Paramātmā is always distinguished from the embodied soul as well as the material world. Therefore He has been described as *para*. That *para,* or Supreme Personality of Godhead, is *eka,* meaning "one." The Lord is one, whereas the conditioned souls embodied within the material world exist in many varieties of form. There are demigods, human beings, animals, trees, birds, bees and so forth. Thus the living entities are not *eka* but many. As confirmed in the *Vedas: nityo nityānāṁ cetanaś cetanānām.* The living entities, who are many and who are entangled in this material world, are not pure. However, the Supreme Personality of Godhead is pure and detached. Due to being covered by the material body, the living entities are not self-effulgent, but the Supreme Personality of Godhead, Paramātmā, is self-effulgent. The living entities, being contaminated by the

modes of material nature, are called *saguṇa,* whereas Paramātmā, the Supreme Personality of Godhead, is *nirguṇa,* not being under the influence of the material modes. The living entities, being encaged in material qualities, are *guṇāśrita,* whereas the Supreme Personality of Godhead is *guṇāśraya.* The conditioned soul's vision is covered by material contamination; therefore he cannot see the cause of his actions, and he cannot see his past lives. The Supreme Personality of Godhead, not being covered by a material body, is the witness of all the activities of the living entity. But both of them, the living entity and the Paramātmā, the Supreme Personality of Godhead, are *ātmā,* or spirit. They are one in quality, yet they are different in so many ways, especially in regard to the six opulences the Supreme Personality of Godhead has in full. Full knowledge means that the *jīva-ātmā,* the living entity, must know both his position and the Supreme's position. That is full knowledge.

ŚB 4.20.8

य एवं सन्तमात्मानमात्मस्थं वेद पूरुषः ।
नाज्यते प्रकृतिस्थोऽपि तद्गुणैः स मयि स्थितः ॥ ८ ॥

ya evaṁ santam ātmānam
ātma-sthaṁ veda pūruṣaḥ
nājyate prakṛti-stho 'pi
tad-guṇaiḥ sa mayi sthitaḥ

Synonyms

yaḥ — anyone who; *evam* — thus; *santam* — existing; *ātmānam* — the individual *ātmā* and the Supreme Personality of Godhead, Paramātmā; *ātma-stham* — situated within his body; *veda* — knows; *pūruṣaḥ* — person; *na* — never; *ajyate* — is affected; *prakṛti* — in material nature; *sthaḥ* — situated; *api* — although; *tat-guṇaiḥ* — by the material modes of nature; *saḥ* — such a person; *mayi* — in Me; *sthitaḥ* — situated.

Translation

Although within the material nature, one who is thus situated in full knowledge of the Paramātmā and ātmā is never affected by the modes of material nature, for he is always situated in My transcendental loving service.

Purport

When the Supreme Personality of Godhead appears in this material world, He is not affected by the modes of material nature. Similarly, those who are always connected with the Supreme Personality of Godhead, even though they be within the material body or the material world, are not affected by the material qualities. That is explained very nicely in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa

bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

“One who is unflinchingly engaged in the devotional service of the Lord surpasses the material qualities and attains Brahman realization.” In this connection Śrīla Rūpa Gosvāmī says that if a person is always engaged in the service of the Lord with his body, words and mind, he is to be considered liberated although living in the material world.

ŚB 4.20.9

य: स्वधर्मेण मां नित्यं निराशी: श्रद्धयान्वित: ।
भजते शनकैस्तस्य मनो राजन् प्रसीदति ॥ ९ ॥

yaḥ sva-dharmeṇa māṁ nityaṁ
nirāśīḥ śraddhayānvitaḥ
bhajate śanakais tasya
mano rājan prasīdati

Synonyms

yaḥ — anyone who; *sva-dharmeṇa* — by his occupational duties; *mām* — Me; *nityam* — regularly; *nirāśīḥ* — without any motive; *śraddhayā* — with faith and devotion; *anvitaḥ* — endowed; *bhajate* — worships; *śanakaiḥ* — gradually; *tasya* — his; *manaḥ* — mind; *rājan* — O King Pṛthu; *prasīdati* —

becomes fully satisfied.

Translation

The Supreme Personality of Godhead, Lord Viṣṇu, continued: My dear King Pṛthu, when one situated in his occupational duty engages in My loving service without motive for material gain, he gradually becomes very satisfied within.

Purport

This verse is also confirmed by the *Viṣṇu Purāṇa*. Occupational duties are known as *varṇāśrama-dharma* and apply to the four divisions of material and spiritual life — namely *brāhmaṇa, kṣatriya, vaiśya* and *śūdra*, and *brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*. If one works according to the *varṇāśrama-dharma* system and does not desire fruitive results, he gets satisfaction gradually. Discharging one's occupational duty as a means of rendering devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. *Bhagavad-gītā* confirms this as the process of *karma-yoga*. In other words, we should act only for the satisfaction and service of the Lord; otherwise we will be entangled by the resultant actions.

Everyone is situated in his occupational duty, but the purpose of material occupations should not be material gain. Rather, everyone should offer the results of his occupational activities. A *brāh-*

maṇa especially should execute his occupational duties not for material gain but to please the Supreme Personality of Godhead. The *kṣatriya, vaiśya* and *śūdra* should work in a similar way. In this material world everyone is engaged in various professional and occupational duties, but the purpose of such activities should be to please the Supreme Personality of Godhead. Devotional service is very simple, and anyone can adopt it. Let one remain what he is; he need only install the Deity of the Supreme Lord in his house. The Deity may be Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa (there are many other forms of the Lord). In this way a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* can worship the Deity with the results of his honest labor. Regardless of one's occupational duty, one should adopt the devotional means of hearing, chanting, remembering, worshiping, offering everything to the Lord and engaging in His service. In this way one can very easily engage himself in the service of the Lord. When the Lord is pleased with one's service, one's mission in life is fulfilled.

ŚB 4.20.10

परित्यक्तगुणः सम्यग्दर्शनो विशदाशयः ।
शान्तिं मे समवस्थानं ब्रह्म कैवल्यमश्नुते ॥ १० ॥

parityakta-guṇaḥ samyag
darśano viśadāśayaḥ
śāntiṁ me samavasthānaṁ

brahma kaivalyam aśnute

Synonyms

parityakta-guṇaḥ — one who is disassociated from the material modes of nature; *samyak* — equal; *darśanaḥ* — whose vision; *viśada* — uncontaminated; *āśayaḥ* — whose mind or heart; *śāntim* — peace; *me* — My; *samavasthānam* — equal situation; *brahma* — spirit; *kaivalyam* — freedom from material contamination; *aśnute* — achieves.

Translation

When the heart is cleansed of all material contamination, the devotee's mind becomes broader and transparent and he can see things equally. At that stage of life there is peace, and one is situated equally with Me as sac-cid-ānanda-vigraha.

Purport

The Māyāvāda conception of *kaivalya* and that of the Vaiṣṇava community is different. The Māyāvādī thinks that as soon as one is free from all material contamination, he is merged into the existence of the Supreme. The Vaiṣṇava philosopher's conception of *kaivalya* is different. He understands both his position and the position of the Supreme Personality of Godhead. In the uncontaminated condition, the living entity understands that he is the eternal servitor of the Supreme, and that is called Brahman

realization, the spiritual perfection of the living entity. This rapport is very easily achieved. As stated in *Bhagavad-gītā*, when one is engaged in the transcendental loving service of the Lord, he is immediately situated on the transcendental platform of *kaivalya,* or Brahman.

ŚB 4.20.11

उदासीनमिवाध्यक्षं द्रव्यज्ञानक्रियात्मनाम् ।
कूटस्थमिममात्मानं यो वेदाप्नोति शोभनम् ॥ ११ ॥

udāsīnam ivādhyakṣaṁ
dravya-jñāna-kriyātmanām
kūṭa-stham imam ātmānaṁ
yo vedāpnoti śobhanam

Synonyms

udāsīnam — indifferent; *iva* — simply; *adhyakṣam* — the superintendent; *dravya* — of the physical elements; *jñāna* — knowledge-acquiring senses; *kriyā* — working senses; *ātmanām* — and of the mind; *kūṭa-stham* — fixed; *imam* — this; *ātmānam* — soul; *yaḥ* — anyone who; *veda* — knows; *āpnoti* — gets; *śobhanam* — all good fortune.

Translation

Anyone who knows that this material body, made of the five gross elements, the sense organs, the working senses and the mind, is simply supervised by the fixed soul is eligible to be liberated from material bondage.

Purport

This verse describes how one can become liberated from material bondage. The first point is that one must know that the soul is different from his body. The soul is called *dehī,* or one who possesses the body, and the material body is called *deha,* or the embodiment of the soul. The body is changing at every moment, but the soul is fixed; therefore the soul is called *kūṭa-stham.* The change of body is enacted by the reactions of the three modes of nature. One who has understood the fixed position of the soul should not be disturbed by the incoming and outgoing interactions of the modes of material nature in the form of happiness and distress. In *Bhagavad-gītā* also, Lord Kṛṣṇa recommends that since happiness and distress come and go due to the interaction of the modes of nature on the body, one should not be disturbed by such external movements. Even though one is sometimes absorbed in such external movements, he has to learn to tolerate them. The living entity should be always indifferent to the action and reaction of the external body.

Lord Kṛṣṇa says in *Bhagavad-gītā* that the body, made of the gross

physical elements (earth, water, fire, air and sky) and the subtle elements (mind, intelligence and ego), is completely different from the soul proper. One should therefore not be disturbed by the action and reaction of these eight gross and subtle material elements. The practical process to attain this stage of indifference is to execute devotional service. Only one who constantly engages in devotional service twenty-four hours a day can be indifferent to the action and reaction of the external body. When a man is absorbed in a particular thought, he does not hear or see any external activities, even though they are enacted in his presence. Similarly, those who are fully absorbed in devotional service do not care what is going on with the external body. That status is called *samādhi*. One who is actually situated in *samādhi* is understood to be a first-class *yogī.*

ŚB 4.20.12

भिन्नस्य लिङ्गस्य गुणप्रवाहो
द्रव्यक्रियाकारकचेतनात्मनः ।
दृष्टासु सम्पत्सु विपत्सु सूरयो
न विक्रियन्ते मयि बद्धसौहृदाः ॥ १२ ॥

bhinnasya liṅgasya guṇa-pravāho
dravya-kriyā-kāraka-cetanātmanaḥ
dṛṣṭāsu sampatsu vipatsu sūrayo
na vikriyante mayi baddha-sauhṛdāḥ

Synonyms

bhinnasya — different; *liṅgasya* — of the body; *guṇa* — of the three modes of material nature; *pravāhaḥ* — the constant change; *dravya* — physical elements; *kriyā* — activities of the senses; *kāraka* — demigods; *cetanā* — and the mind; *ātmanaḥ* — consisting of; *dṛṣṭāsu* — when experienced; *sampatsu* — happiness; *vipatsu* — distress; *sūrayaḥ* — those who are advanced in knowledge; *na* — never; *vikriyante* — become disturbed; *mayi* — unto Me; *baddha-sauhṛdāḥ* — bound in friendship.

Translation

Lord Viṣṇu told King Pṛthu: My dear King, the constant change of this material world is due to the interaction of the three modes of material nature. The five elements, the senses, the demigods who control the senses, as well as the mind, which is agitated by the spirit soul — all these taken together comprise the body. Since the spirit soul is completely different from this combination of gross and subtle material elements, My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress.

Purport

The question may be raised that if the living entity has to act as the superintendent of the activities of the bodily combination, then how can he be indifferent to the activities of the body? The answer is given here: these activities are completely different from the activities of the spirit soul of the living entity. A crude example can be given in this connection: A businessman riding in a motorcar sits in the car, supervises its running and advises the driver. He knows how much gasoline is used up, and he knows everything about the car, but still he is apart from the car and is more concerned with his business. Even while riding in the car, he thinks of his business and his office. He has no connection with the car, although he is sitting there. As the businessman is always absorbed in thoughts of his business, so the living entity can be absorbed in thoughts of rendering loving service to the Lord. Then it will be possible to remain separate from the activities of the material body. This position of neutrality can be possible only for a devotee.

The word *baddha-sauhṛdāḥ,* "bound in friendship," is particularly used here. *Karmīs, jñānīs* and *yogīs* cannot be bound in devotional service. *Karmīs* fully engage in the activities of the body. Their aim of life is to give comfort to the body only. *Jñānīs* try to get out of entanglement by philosophical speculation, but they have no standing in the liberated position. Because they do not take shelter under the lotus feet of the Lord, they fall down from the exalted

position of Brahman realization. *Yogīs* also have a bodily concept of life — they think that they can achieve something spiritual by exercising the body through *dhāraṇā, āsana, prāṇāyāma,* etc. A devotee's position is always transcendental because of his intimate relationship with the Supreme Personality of Godhead. Therefore, to remain always aloof from the actions and reactions of the body and engage in one's real occupation, namely rendering service to the Lord, can be possible only for devotees.

ŚB 4.20.13

समः समानोत्तममध्यमाधमः
सुखे च दुःखे च जितेन्द्रियाशयः ।
मयोपक्लृप्ताखिललोकसंयुतो
विधत्स्व वीराखिललोकरक्षणम् ॥ १३ ॥

samaḥ samānottama-madhyamādhamaḥ
sukhe ca duḥkhe ca jitendriyāśayaḥ
mayopakḷptākhila-loka-saṁyuto
vidhatsva vīrākhila-loka-rakṣaṇam

Synonyms

samaḥ — equipoised; *samāna* — all equal; *uttama* — one who is greater; *madhyama* — one who is in an intermediate position; *adhamaḥ* — one who is in a lower standard of life; *sukhe* — in happiness; *ca* — and; *duḥkhe* — in distress; *ca* — also; *ji-*

ta-indriya — having controlled the senses; *āśayaḥ* — and mind; *mayā* — by Me; *upakḷpta* — arranged; *akhila* — all; *loka* — by people; *saṁyutaḥ* — being accompanied; *vidhatsva* — give; *vīra* — O hero; *akhila* — all; *loka* — to the citizens; *rakṣaṇam* — protection.

Translation

My dear heroic King, please keep yourself always equipoised and treat people equally, whether they are greater than you, in the intermediate stage or lower than you. Do not be disturbed by temporary distress or happiness. Fully control your mind and senses. In this transcendental position, try to execute your duty as king in whatever condition of life you may be posted by My arrangement, for your only duty here is to give protection to the citizens of your kingdom.

Purport

Here is an example of receiving direct instruction from the Supreme Personality of Godhead, Lord Viṣṇu. One has to execute the order of Lord Viṣṇu, whether receiving it directly from Him or from His bona fide representative, the spiritual master. Arjuna fought the Battle of Kurukṣetra under the direct order of the Supreme Personality of Godhead, Kṛṣṇa. Similarly, here Pṛthu Mahārāja is also being given orders by Lord Viṣṇu regarding the

execution of his duty. We have to stick to the principles stated in the Bhagavad-gītā. *Vyavasāyātmikā buddhiḥ:* every man's duty is to receive orders from Lord Kṛṣṇa or from His bona fide representative and take these orders as his life and soul, without personal considerations. Śrīla Viśvanātha Cakravartī Ṭhākura states that one should not care very much whether he is going to be liberated or not, but he should simply execute the direct order received from the spiritual master. If one sticks to the principle of abiding by the order of the spiritual master, he will always remain in a liberated position. A common man must execute the rules and regulations of *varṇāśrama-dharma* by working in his prescribed duty according to the caste system (*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*) and the spiritual-order system (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*). If one simply executes regularly and strictly the injunctions given for the different divisions of life, then one satisfies Lord Viṣṇu.

As a king, Pṛthu Mahārāja was ordered by Lord Viṣṇu to keep himself always aloof from the activities of the bodily situation and to engage always in the service of the Lord and thus keep himself in the liberated stage. The word *baddha-sauhṛdāḥ* in the previous verse is explained herewith. One can fully remain in intimate connection with the Supreme Lord directly or receive orders from His bona fide representative the spiritual master and execute the orders sincerely when one keeps aloof from the activities of the

body. The Lord helps us by giving us directions how to act in devotional service and thus advance on the path back home, back to Godhead. He instructs us outwardly in the form of the spiritual master. Therefore, one should not accept the spiritual master as an ordinary human being. The Lord says, *ācāryaṁ māṁ vijānīyān nāva-manyeta karhicit:* one should not treat the spiritual master as an ordinary human being, for he is the substitute for the Supreme Personality of Godhead (*Bhāg.* 11.17.27). One should treat the spiritual master as the Supreme Personality of Godhead and never be envious of him or consider him to be an ordinary human being. If we follow the instruction of the spiritual master and execute devotional service to the Lord, we will remain always free from the contamination of bodily and material activities, and our life will be successful.

ŚB 4.20.14

श्रेयः प्रजापालनमेव राज्ञो
यत्साम्पराये सुकृतात् षष्ठमंशम् ।
हर्तान्यथा हृतपुण्यः प्रजाना-
मरक्षिता करहारोऽघमत्ति ॥ १४ ॥

śreyaḥ prajā-pālanam eva rājño
yat sāmparāye sukṛtāt ṣaṣṭham aṁśam
hartānyathā hṛta-puṇyaḥ prajānām
arakṣitā kara-hāro 'gham atti

Synonyms

śreyaḥ — auspicious; *prajā-pālanam* — ruling over the general mass of people; *eva* — certainly; *rājñaḥ* — for the king; *yat* — because; *sāmparāye* — in the next birth; *su-kṛtāt* — from the pious activities; *ṣaṣṭham aṁśam* — one-sixth part; *hartā* — collector; *anyathā* — otherwise; *hṛta-puṇyaḥ* — being bereft of the results of pious activities; *prajānām* — of the citizens; *arakṣitā* — one who does not protect; *kara-hāraḥ* — tax collector; *agham* — sin; *atti* — receives or suffers.

Translation

To give protection to the general mass of people who are citizens of the state is the prescribed occupational duty for a king. By acting in that way, the king in his next life shares one sixth of the result of the pious activities of the citizens. But a king or executive head of state who simply collects taxes from the citizens but does not give them proper protection as human beings has the results of his own pious activities taken away by the citizens, and in exchange for his not giving protection he becomes liable to punishment for the impious activities of his subjects.

Purport

The question may be raised here that if everyone engaged in spiritual activities to attain salvation and became indifferent

to the activities of the material world, then how could things as they are go on? And if things are to go on as they ought to, how can a head of state be indifferent to such activities? In answer to this question, the word *śreyaḥ,* "auspicious," is used here. The division of activities in society as arranged by the Supreme Personality of Godhead was not blindly or accidentally created, as foolish people say. The *brāhmaṇa* must do his duty properly, and the *kṣatriya,* the *vaiśya* and even the *śūdra* must do the same. And every one of them can achieve the highest perfection of life — liberation from this material bondage. This is confirmed in Bhagavad-gītā (18.45). *Sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ:* "By executing one's prescribed duties, one can attain the highest perfection."

Lord Viṣṇu advised Mahārāja Pṛthu that a king is not enjoined to give up his kingdom and the responsibility of protecting the *prajās,* or citizens, to instead go away to the Himālayas for liberation. He can attain liberation while executing his royal duties. The royal duty or the duty of the head of state is to see that the *prajās,* or the general mass of people, are doing their respective duties for spiritual salvation. A secular state does not necessitate a king or head of state who is indifferent to the activities of the *prajās.* In the modern state the government has many rules and regulations for conducting the duties of the *prajās,* but the government neglects to see that the citizens advance in spiritual knowledge.

If the government is careless in this matter, the citizens will act whimsically, without any sense of God realization or spiritual life, and thus become entangled in sinful activities.

An executive head should not be callous to the welfare of the general mass of people while he simply goes on collecting taxes. The king's real duty is to see that the citizens gradually become fully Kṛṣṇa conscious. Kṛṣṇa conscious means completely free from all sinful activities. As soon as there is complete eradication of sinful activities in the state, then there will be no more war, pestilence, famine or natural disturbances. This was actually prevailing during the reign of Mahārāja Yudhiṣṭhira. If a king or head of the government is able to induce the citizens to become Kṛṣṇa conscious, then he is worthy to rule over the mass of people; otherwise, he has no right to levy taxes. If the king looks after the spiritual interests of the citizens, he can levy taxes without difficulties. In this way both the subjects and the king will be happy during this life, and in the next life the king will be able to share one sixth of the pious activities of the citizens. Otherwise, by levying taxes on the sinful citizens, he will have to share the reactions of their sinful activities.

This same principle can be applied to parents and spiritual masters as well. If parents simply give birth to children like cats and dogs but cannot save their children from imminent death, they become responsible for the activities of their animalistic children.

Lately, such children are turning into hippies. Similarly, if a spiritual master cannot direct his disciples to become free of sinful activities, he becomes responsible for their sinful acts. These subtle laws of nature are unknown to the present leaders of society. Since the leaders of society have a poor fund of knowledge and the citizens in general are rogues and thieves, there cannot be an auspicious situation for human society. At the present moment the whole world is full of such an incompatible combination of state and citizens, and therefore there is constant tension, war and anxiety as an inevitable result of such social conditions.

ŚB 4.20.15

एवं द्विजाग्र्यानुमतानुवृत्त
धर्मप्रधानोऽन्यतमोऽवितास्याः ।
ह्रस्वेन कालेन गृहोपयातान्
द्रष्टासि सिद्धाननुरक्तलोकः ॥ १५ ॥

evaṁ dvijāgryānumatānuvṛtta-
dharma-pradhāno ’nyatamo ’vitāsyāḥ
hrasvena kālena gṛhopayātān
draṣṭāsi siddhān anurakta-lokaḥ

Synonyms

evam — thus; *dvija* — of the *brāhmaṇas*; *agrya* — by the foremost; *anumata* — approved; *anuvṛtta* — received by disciplic

succession; *dharma* — religious principles; *pradhānaḥ* — he whose chief interest is; *anyatamaḥ* — unattached; *avitā* — the protector; *asyāḥ* — of the earth; *hrasvena* — short; *kālena* — in time; *gṛha* — to your home; *upayātān* — having come personally; *draṣṭāsi* — you will see; *siddhān* — perfected personalities; *anurakta-lokaḥ* — being loved by the citizens.

Translation

Lord Viṣṇu continued: My dear King Pṛthu, if you continue to protect the citizens according to the instructions of the learned brāhmaṇa authorities, as they are received by the disciplic succession — by hearing — from master to disciple, and if you follow the religious principles laid down by them, without attachment to ideas manufactured by mental concoction, then every one of your citizens will be happy and will love you, and very soon you will be able to see such already liberated personalities as the four Kumāras [Sanaka, Sanātana, Sanandana and Sanat-kumāra].

Purport

Lord Viṣṇu advised King Pṛthu that everyone should follow the principles of *varṇāśrama-dharma;* then, in whatever capacity one remains within this material world, his salvation is guaranteed after death. In this age, however, since the system of *varṇāśra-*

ma-dharma is topsy-turvy, it is very difficult to strictly follow all the principles. The only method for becoming perfect in life is to develop Kṛṣṇa consciousness. As *varṇāśrama-dharma* is executed from different positions by different men, so the Kṛṣṇa consciousness principles can be followed by everyone in every part of the world.

There is a specific purpose in mentioning herein that one should follow the *dvijāgryas,* the most prominent *brāhmaṇas,* like Parāśara and Manu. These great sages have already given us instructions on how to live according to the principles of *varṇāśrama-dharma.* Similarly, Sanātana Gosvāmī and Rūpa Gosvāmī have given us rules and regulations for becoming pure devotees of the Lord. It is essential, therefore, to follow the instructions of the *ācāryas* in the *paramparā* system, who have received the knowledge as passed down from spiritual master to disciple. In this way, although living in our material condition of life, we can get out of the entanglement of material contamination without leaving our positions. Lord Caitanya Mahāprabhu advises, therefore, that one does not have to change his position. One simply has to hear from the perfect source (this is called *paramparā*) and follow the principles for practical application in life; thus one can attain the highest perfection of life — liberation — and go back home, back to Godhead. In other words, the change required is a change in consciousness, not in the body. Unfortu-

nately, in this fallen age, people are concerned with the body, not with the soul. They have invented so many "isms" pertaining to the body only, not to the soul.

In the modern age of democracy there are so many government representatives voting for legislation. Every day they bring out a new law. But because these laws are only mental concoctions manufactured by inexperienced conditioned souls, they cannot give relief to human society. Formerly, although the kings were autocrats, they strictly followed the principles laid down by great sages and saintly persons. There were no mistakes in ruling over the country, and everything went perfectly. The citizens were completely pious, the king levied taxes legitimately, and therefore the situation was very happy. At the present moment the so-called executive heads are more or less selected from materially ambitious persons who simply look after their own personal interests; they have no knowledge of the *śāstras*. In other words, the executive heads are fools and rascals in the strict sense of the terms, and the people in general are *śūdras*. This combination of fools and rascals and *śūdras* cannot bring about peace and prosperity in this world. Therefore we find periodic upheavals in society in the forms of battles, communal riots and fratricidal quarrels. Under these circumstances, not only are the leaders unable to lead the people toward liberation, but they cannot even give them peace of mind. In *Bhagavad-gītā* it is stated that anyone who lives on

concocted ideas, without reference to the *śāstras*, never becomes successful and does not attain happiness or liberation after death.

ŚB 4.20.16

वरं च मत्कञ्चन मानवेन्द्र
वृणीष्व तेऽहं गुणशीलयन्त्रित: ।
नाहं मखैर्वै सुलभस्तपोभि-
र्योगेन वा यत्समचित्तवर्ती ॥ १६ ॥

varaṁ ca mat kañcana mānavendra
vṛṇīṣva te 'haṁ guṇa-śīla-yantritaḥ
nāhaṁ makhair vai sulabhas tapobhir
yogena vā yat sama-citta-vartī

Synonyms

varam — benediction; *ca* — also; *mat* — from Me; *kañcana* — whatever you like; *mānava-indra* — O chief of human beings; *vṛṇīṣva* — please request; *te* — your; *aham* — I; *guṇa-śīla* — by elevated qualities and excellent behavior; *yantritaḥ* — being captivated; *na* — not; *aham* — I; *makhaiḥ* — by sacrifices; *vai* — certainly; *su-labhaḥ* — easily obtained; *tapobhiḥ* — by austerities; *yogena* — by practice of mystic *yoga*; *vā* — or; *yat* — because of which; *sama-citta* — in one who is equipoised; *vartī* — being situated.

Translation

My dear King, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like. One who does not possess elevated qualities and behavior cannot possibly achieve My favor simply by performance of sacrifices, severe austerities or mystic yoga. But I always remain equipoised in the heart of one who is also equipoised in all circumstances.

Purport

Lord Viṣṇu was very pleased with Mahārāja Pṛthu's good character and behavior and offered him a benediction. The Lord openly says that performing great sacrifices or undergoing the austerities of mystic *yoga* practice cannot satisfy Him. He is pleased only by elevated character and behavior. But these cannot develop unless one becomes a pure devotee of the Lord. Anyone who has developed unalloyed, unflinching devotional service unto the Lord develops his original good qualities as spirit soul. The spirit soul, as part and parcel of the Supreme Personality of Godhead, has all the good qualities of the Lord. When the spirit soul is contaminated by the material modes of nature, one is considered good or bad with reference to the material qualities. But when one is transcendental to all material qualities, all the good qualities come out. These qualities of a devotee, twenty-six in number, are

listed as follows: (1) kind to everyone, (2) does not quarrel with anyone, (3) fixed in the Absolute Truth, (4) equal to everyone, (5) faultless, (6) charitable, (7) mild, (8) clean, (9) simple, (10) benevolent, (11) peaceful, (12) completely attached to Kṛṣṇa, (13) has no material hankering, (14) meek, (15) steady, (16) self-controlled, (17) does not eat more than required, (18) sane, (19) respectful, (20) humble, (21) grave, (22) compassionate, (23) friendly, (24) poetic, (25) expert, (26) silent. The Lord is satisfied by development of the transcendental qualities of the living entity and not by artificial performance of sacrifices and mystic *yoga*. In other words, unless one is fully qualified to become a pure devotee of the Lord, one cannot expect to be liberated from material entanglement.

ŚB 4.20.17

मैत्रेय उवाच
स इत्थं लोकगुरुणा विष्वक्सेनेन विश्वजित् ।
अनुशासित आदेशं शिरसा जगृहे हरेः ॥ १७ ॥

maitreya uvāca
sa itthaṁ loka-guruṇā
viṣvaksenena viśva-jit
anuśāsita ādeśaṁ
śirasā jagṛhe hareḥ

Synonyms

maitreyaḥ uvāca — Maitreya said; *saḥ* — he; *ittham* — thus; *loka-guruṇā* — by the supreme master of all people; *viṣvaksenena* — by the Personality of Godhead; *viśva-jit* — the conqueror of the world (Mahārāja Pṛthu); *anuśāsitaḥ* — being ordered; *ādeśam* — instructions; *śirasā* — on the head; *jagṛhe* — accepted; *hareḥ* — of the Personality of Godhead.

Translation

The great saint Maitreya continued: My dear Vidura, in this way Mahārāja Pṛthu, the conqueror of the entire world, accepted the instructions of the Supreme Personality of Godhead on his head.

Purport

One should accept the instructions of the Supreme Personality of Godhead by bowing down at the lotus feet of the Lord. This means that anything spoken by the Personality of Godhead should be taken as it is, with great care and attention and with great respect. It is not our business to amend the words of the Supreme Personality of Godhead or make additions or alterations, as it has become a custom for many so-called scholars and *svāmīs* who comment on the words of *Bhagavad-gītā*. Here the practical example of how to accept the instruction of the Supreme Personality of Godhead is shown by Pṛthu Mahārāja. This is the way to receive knowledge through the *paramparā* system.

ŚB 4.20.18

स्पृशन्तं पादयो: प्रेम्णा व्रीडितं स्वेन कर्मणा ।
शतक्रतुं परिष्वज्य विद्वेषं विससर्ज ह ॥ १८ ॥

spṛśantaṁ pādayoḥ premṇā
vrīḍitaṁ svena karmaṇā
śata-kratuṁ pariṣvajya
vidveṣaṁ visasarja ha

Synonyms

spṛśantam — touching; *pādayoḥ* — the feet; *premṇā* — in ecstasy; *vrīḍitam* — ashamed; *svena* — his own; *karmaṇā* — by activities; *śata-kratum* — King Indra; *pariṣvajya* — embracing; *vidveṣam* — envy; *visasarja* — gave up; *ha* — of course.

Translation

As King Indra was standing by, he became ashamed of his own activities and fell down before King Pṛthu to touch his lotus feet. But Pṛthu Mahārāja immediately embraced him in great ecstasy and gave up all envy against him for his having stolen the horse meant for the sacrifice.

Purport

There are many cases in which a person becomes an offender to

the lotus feet of a Vaiṣṇava and later becomes repentant. Here also we find that although the King of heaven, Indra, was so powerful that he accompanied Lord Viṣṇu, he felt himself a great offender for stealing Pṛthu Mahārāja's horse that was meant for sacrifice. An offender at the lotus feet of a Vaiṣṇava is never excused by the Supreme Personality of Godhead. There are many instances illustrating this fact. Ambarīṣa Mahārāja was offended by Durvāsā Muni, a great sage and mystic *yogī*, and Durvāsā also had to fall down at the lotus feet of Ambarīṣa Mahārāja.

Indra decided to fall down at the lotus feet of King Pṛthu, but the King was so magnanimous a Vaiṣṇava that he did not want Mahārāja Indra to fall down at his feet. Instead, King Pṛthu immediately picked him up and embraced him, and both of them forgot all the past incidents. Both King Indra and Mahārāja Pṛthu were envious and angry with each other, but since both of them were Vaiṣṇavas, or servants of Lord Viṣṇu, it was their duty to adjust the cause of their envy. This is also a first-class example of cooperative behavior between Vaiṣṇavas. In the present days, however, because people are not Vaiṣṇavas, they fight perpetually among one another and are vanquished without finishing the mission of human life. There is a great need to propagate the Kṛṣṇa consciousness movement in the world so that even though people sometimes become angry and malicious toward one another, because of their being Kṛṣṇa conscious such rivalry, com-

petition and envy can be adjusted without difficulty.

ŚB 4.20.19

भगवानथ विश्वात्मा पृथुनोपहृतार्हण: ।
समुज्जिहानया भक्त्या गृहीतचरणाम्बुज: ॥ १९ ॥

bhagavān atha viśvātmā
pṛthunopahṛtārhaṇaḥ
samujjihānayā bhaktyā
gṛhīta-caraṇāmbujaḥ

Synonyms

bhagavān — the Supreme Personality of Godhead; *atha* — thereupon; *viśva-ātmā* — the Supersoul; *pṛthunā* — by King Pṛthu; *upahṛta* — being offered; *arhaṇaḥ* — all the paraphernalia for worship; *samujjihānayā* — gradually increased; *bhaktyā* — whose devotional service; *gṛhīta* — taken; *caraṇa-ambujaḥ* — His lotus feet.

Translation

King Pṛthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Pṛthu Mahārāja gradually increased his ecstasy in devotional service.

Purport

When various ecstasies appear in the body of a devotee, it is to be understood that his devotional service has become perfect. There are many types of transcendental ecstasies in the forms of crying, laughing, perspiring, falling down, and crying like a madman. All these symptoms are sometimes visible on the body of a devotee. They are called *aṣṭa-sāttvika-vikāra,* which means "eight kinds of transcendental transformations." They are never to be imitated, but when a devotee actually becomes perfect, these symptoms are visible on his body. The Lord is *bhakta-vatsala,* which means that He is inclined toward His pure devotee (*bhakta*). Therefore the transcendental ecstatic transaction between the Supreme Lord and His devotee is never like the activities of this material world.

ŚB 4.20.20

प्रस्थानाभिमुखोऽप्येनमनुग्रहविलम्बितः ।
पश्यन् पद्मपलाशाक्षो न प्रतस्थे सुहृत्सताम् ॥ २० ॥

prasthānābhimukho 'py enam
anugraha-vilambitaḥ
paśyan padma-palāśākṣo
na pratasthe suhṛt satām

Synonyms

prasthāna — to leave; *abhimukhaḥ* — ready; *api* — although; *enam* — him (Pṛthu); *anugraha* — by kindness; *vil-*

ambitaḥ — detained; *paśyan* — seeing; *padma-palāśa-akṣaḥ* — the Lord, whose eyes are like the petals of a lotus flower; *na* — not; *pratasthe* — departed; *suhṛt* — the well-wisher; *satām* — of the devotees.

Translation

The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Pṛthu, He did not depart. Seeing the behavior of Mahārāja Pṛthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.

Purport

Here the words *suhṛt satām* are very significant. The Supreme Personality of Godhead is always very inclined toward His devotee and is always thinking of the devotee's well-being. This is not partiality. As stated in *Bhagavad-gītā*, the Lord is equal to everyone (*samo 'haṁ sarva-bhūteṣu*), but to one who particularly engages in His service, He is very much inclined. In another place, the Lord says that a devotee always exists in His heart and He also exists always in the heart of the devotee.

The special inclination of the Supreme Personality of Godhead for His pure devotee is not unnatural, nor is it partiality. For example, sometimes a father has several children, but he has special

affection for one child who is very much inclined toward him. This is explained in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

Those who constantly engage in the devotional service of the Lord in love and affection are directly in contact with the Supreme Personality of Godhead sitting as the Supersoul in everyone's heart. The Lord is not far away from the devotee. He is always in everyone's heart, but only the devotee can realize the Lord's presence, and thus he is directly connected and he takes instruction from the Lord at every moment. Therefore there is no chance of a devotee's being in error, nor is there any partiality on the part of the Lord for His pure devotees.

ŚB 4.20.21

स आदिराजो रचिताञ्जलिर्हरिं
विलोकितुं नाशकदश्रुलोचनः ।
न किञ्चनोवाच स बाष्पविक्लवो
हृदोपगुह्यामुमधादवस्थितः ॥ २१ ॥

sa ādi-rājo racitāñjalir hariṁ
vilokituṁ nāśakad aśru-locanaḥ

na kiñcanovāca sa bāṣpa-viklavo
hṛdopaguhyāmum adhād avasthitaḥ

Synonyms

saḥ — he; *ādi-rājaḥ* — the original king; *racita-añjaliḥ* — with folded hands; *harim* — the Supreme Personality of Godhead; *vilokitum* — to look upon; *na* — not; *aśakat* — was able; *aśru-locanaḥ* — his eyes full of tears; *na* — not; *kiñcana* — anything; *uvāca* — spoke; *saḥ* — he; *bāṣpa-viklavaḥ* — his voice being choked up; *hṛdā* — with his heart; *upaguhya* — embracing; *amum* — the Lord; *adhāt* — he remained; *avasthitaḥ* — standing.

Translation

The original king, Mahārāja Pṛthu, his eyes full of tears and his voice faltering and choked up, could neither see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands.

Purport

Just as Kṛṣṇa is addressed in the *Brahma-saṁhitā* as *ādi-puruṣa,* the original personality, so King Pṛthu, being an empowered incarnation of the Lord, is referred to in this verse as *ādi-rājaḥ,* the original or ideal king. He was a great devotee and

at the same time a great hero who conquered over all undesirable elements in his kingdom. He was so powerful that he was equal in fighting to Indra, the King of heaven. He gave protection to his citizens, keeping them engaged in pious activities and devotion to the Lord. He did not collect a single cent of taxes from the citizens without being able to give them protection from all calamities. The greatest calamity in life is to become godless and therefore sinful. If the state head or king allows the citizens to become sinful by indulging in illicit sex life, intoxication, meat-eating and gambling, then the king is responsible, and he has to suffer the resultant sequence of reactions for the sinful lives of the citizens because he levies taxes on them unnecessarily. These are the principles for a ruling power, and because Mahārāja Pṛthu observed all the principles for a ruling chief, he is referred to here as *ādi-rājaḥ*.

Even a responsible king like Mahārāja Pṛthu can become a pure devotee of the first order. We can distinctly see from King Pṛthu's behavior how he became ecstatic, both externally and internally, in pure devotional service.

Just today we have seen in the newspapers of Bombay that the government is going to repeal its prohibition laws. Ever since Gandhi's noncooperation movement, Bombay has been kept dry and has not allowed its citizens to drink. But unfortunately the citizens are so clever that they have increased illicit distillation of

liquor, and although not being sold publicly in shops, liquor is being sold in public lavatories and similar abnormal places. Unable to check such illicit smuggling, the government has decided to manufacture the liquor at cheaper prices so that people can have their supply of intoxication directly from the government instead of purchasing it in public lavatories. The government failed to change the hearts of the citizens from indulging in sinful life, so instead of losing the taxes they collect to inflate the treasury, they have decided to manufacture liquor to supply to the citizens who hanker after it.

This kind of government cannot check the resultant actions of sinful life, namely war, pestilence, famine, earthquakes and similar other disturbances. Nature's law is that as soon as there are discrepancies in regard to the law of God (which are described in <u>Bhagavad-gītā</u> as *dharmasya glāniḥ,* or disobedience to the laws of nature or God), at once there will be heavy punishment in the form of sudden outbreaks of war. We have recently experienced a war between India and Pakistan. Within fourteen days there have been immense losses of men and money, and there have been disturbances to the entire world. These are the reactions of sinful life. The Kṛṣṇa consciousness movement is meant to make people pure and perfect. If we become even partially pure, as described in the <u>Bhāgavatam</u> (*naṣṭa-prāyeṣv abhadreṣu*), by development of Kṛṣṇa consciousness, then lust and greed, the material diseases

of the citizens, will be reduced. This can be made possible simply by broadcasting the pure message of Śrīmad-Bhāgavatam, or Kṛṣṇa consciousness. Big commercial and industrial firms have contributed many thousands of rupees to a defense fund that burns the money in the form of gunpowder, but unfortunately, if they are asked to contribute liberally to advance the Kṛṣṇa consciousness movement, they are reluctant. Under the circumstances, the world will periodically suffer from such upsurges and outbreaks of war, which are the consequences of not being Kṛṣṇa conscious.

ŚB 4.20.22

अथावमृज्याश्रुकला विलोकयन्-
नतृप्तदृग्गोचरमाह पूरुषम् ।
पदा स्पृशन्तं क्षितिमंस उन्नते
विन्यस्तहस्ताग्रमुरङ्गविद्विषः ॥ २२ ॥

athāvamṛjyāśru-kalā vilokayann
atṛpta-dṛg-gocaram āha pūruṣam
padā spṛśantaṁ kṣitim aṁsa unnate
vinyasta-hastāgram uraṅga-vidviṣaḥ

Synonyms

atha — thereupon; *avamṛjya* — wiping; *aśru-kalāḥ* — the tears in his eyes; *vilokayan* — observing; *atṛpta* — not satisfied; *dṛk-gocaram* — visible to his naked eyes; *āha* — he said; *pūruṣam* —

unto the Supreme Personality of Godhead; *padā* — with His lotus feet; *spṛśantam* — just touching; *kṣitim* — the ground; *aṁse* — on the shoulder; *unnate* — raised; *vinyasta* — rested; *hasta* — of His hand; *agram* — the front part; *uraṅga-vidviṣaḥ* — of Garuḍa, the enemy of the snakes.

Translation

The Supreme Personality of Godhead stood with His lotus feet almost touching the ground while He rested the front of His hand on the raised shoulder of Garuḍa, the enemy of the snakes. Mahārāja Pṛthu, wiping the tears from his eyes, tried to look upon the Lord, but it appeared that the King was not fully satisfied by looking at Him. Thus the King offered the following prayers.

Purport

The significant point in this verse is that the Lord was standing above the ground, almost touching it. The residents of the upper planetary systems, beginning from Brahmaloka (the planet where Lord Brahmā lives) down to Svargaloka (the heavenly planet of Indra), are so advanced in spiritual life that when they come to visit this or similar other lower planetary systems, they keep their weightlessness. This means that they can stand without touching the ground. Lord Viṣṇu is the Supreme Personality of Godhead,

but because He lives in one of the planetary systems within this universe, He sometimes plays as if one of the demigods of this universe. When He first appeared before Pṛthu Mahārāja, He was not touching the ground of this earth, but when He was fully satisfied with the behavior and character of Mahārāja Pṛthu, He immediately acted as the Supreme Personality of Godhead Nārāyaṇa from Vaikuṇṭha. Out of affection for Pṛthu Mahārāja, He touched the earth, but He rested the front of His hand on the raised shoulder of Garuḍa, His carrier, as if to prevent Himself from falling down, since the Lord is not accustomed to stand on earthly ground. These are all symptoms of His great affection for Pṛthu Mahārāja. Perceiving his fortunate position, Pṛthu Mahārāja could not fully look upon the Lord due to ecstasy, but still, in a faltering voice, he began to offer prayers.

ŚB 4.20.23

पृथुरुवाच
वरान्विभो त्वद्वरदेश्वराद् बुध:
कथं वृणीते गुणविक्रियात्मनाम् ।
ये नारकाणामपि सन्ति देहिनां
तानीश कैवल्यपते वृणे न च ॥ २३ ॥

pṛthur uvāca
varān vibho tvad varadeśvarād budhaḥ
kathaṁ vṛṇīte guṇa-vikriyātmanām

ye nārakāṇām api santi dehināṁ
tān īśa kaivalya-pate vṛṇe na ca

Synonyms

pṛthuḥ uvāca — Pṛthu Mahārāja said; *varān* — benedictions; *vibho* — my dear Supreme Lord; *tvat* — from You; *vara-da-īś-varāt* — from the Supreme Personality of Godhead, the highest of the bestowers of benedictions; *budhaḥ* — a learned person; *katham* — how; *vṛṇīte* — could ask for; *guṇa-vikriyā* — bewildered by the modes of material nature; *ātmanām* — of the living entities; *ye* — which; *nārakāṇām* — of the living entities living in hell; *api* — also; *santi* — exist; *dehinām* — of the embodied; *tān* — all those; *īśa* — O Supreme Lord; *kaivalya-pate* — O bestower of merging in the existence of the Lord; *vṛṇe* — I ask for; *na* — not; *ca* — also.

Translation

My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.

Purport

There are different kinds of benedictions according to a person's demands. For *karmīs* the best benediction is promotion to the higher planetary systems, where the duration of life is very long and the standard of living and happiness is very high. There are others, namely *jñānīs* and *yogīs,* who want the benediction of merging into the existence of the Lord. This is called *kaivalya.* The Lord is therefore addressed as *kaivalya-pati,* the master or Lord of the benediction known as *kaivalya.* But devotees receive a different type of benediction from the Lord. Devotees are anxious neither for the heavenly planets nor for merging into the existence of the Lord. According to devotees, *kaivalya,* or merging into the existence of the Lord, is considered as good as hell. The word *naraka* means "hell." Similarly, everyone who exists in this material world is called *nāraka* because this material existence itself is known as a hellish condition of life. Pṛthu Mahārāja, however, expressed that he was interested neither in the benediction desired by the *karmīs* nor that desired by the *jñānīs* and *yogīs.* Śrīla Prabodhānanda Sarasvatī Prabhu, a great devotee of Lord Caitanya, described that *kaivalya* is no better than a hellish condition of life, and as for the delights of the heavenly planets, they are factually will-o'-the-wisps, or phantasmagoria. They are not wanted by devotees. Devotees do not even care for the positions held by Lord Brahmā or Lord Śiva,

nor does a devotee desire to become equal with Lord Viṣṇu. As a pure devotee of the Lord, Pṛthu Mahārāja made his position very clear.

ŚB 4.20.24

न कामये नाथ तदप्यहं क्वचिन्
न यत्र युष्मच्चरणाम्बुजासवः ।
महत्तमान्तर्हृदयान्मुखच्युतो
विधत्स्व कर्णायुतमेष मे वरः ॥ २४ ॥

na kāmaye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

Synonyms

na — not; *kāmaye* — do I desire; *nātha* — O master; *tat* — that; *api* — even; *aham* — I; *kvacit* — at any time; *na* — not; *yatra* — where; *yuṣmat* — Your; *caraṇa-ambuja* — of the lotus feet; *āsavaḥ* — the nectarean beverage; *mahat-tama* — of the great devotees; *antaḥ-hṛdayāt* — from the core of the heart; *mukha* — from the mouths; *cyutaḥ* — being delivered; *vidhatsva* — give; *karṇa* — ears; *ayutam* — one million; *eṣaḥ* — this; *me* — my; *varaḥ* — benediction.

Translation

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

Purport

In the previous verse Mahārāja Pṛthu addressed the Lord as *kaivalya-pati,* the master of the liberation of merging into His existence. This does not mean that he was anxious for *kaivalya* liberation. That is made clear in this verse: "My dear Lord, I do not want such a benediction." Mahārāja Pṛthu wanted to have a million ears to hear the glories of the lotus feet of the Lord. He specifically mentioned that the glories of the Lord should emanate from the mouths of pure devotees, who speak from the cores of their hearts. It is stated in the beginning of *Śrīmad-Bhāgavatam* (1.1.3), *śuka-mukhād amṛta-drava-saṁyutam:* the nectar of *Śrīmad-Bhāgavatam* became more relishable because it emanated from the mouth of Śrīla Śukadeva Gosvāmī. One might think that these glories of the Lord can be heard from anywhere, from the mouths of either devotees or nondevotees, but here it is specifically mentioned that the glories of the Lord must emanate from the mouths of pure devotees. Śrī Sanātana Gosvāmī has

strictly prohibited hearing from the mouth of a nondevotee. There are many professional reciters of *Śrīmad-Bhāgavatam* who speak the narrations very ornamentally, but a pure devotee does not like to hear from them because such glorification of the Lord is simply a vibration of material sound. But when heard from the mouth of a pure devotee, glorification of the Lord is immediately effective.

The words *satāṁ prasaṅgān mama vīrya-saṁvidaḥ* (Bhāg. 3.25.25) mean that glorification of the Lord is potent when uttered from the mouth of a pure devotee. The Lord has innumerable devotees all over the universe, and they have been glorifying the Lord since time immemorial and for an unlimited time. But still they cannot completely finish enumerating the glories of the Lord. Pṛthu Mahārāja therefore wanted innumerable ears, as Rūpa Gosvāmī also desired to have millions of ears and millions of tongues to chant and hear the glorification of the Lord. In other words, if our ears are always engaged in hearing the glorification of the Lord, there will be no scope for hearing the Māyāvāda philosophy, which is doom to spiritual progress. Śrī Caitanya Mahāprabhu said that if anyone hears from a Māyāvādī philosopher preaching about the activities of the Lord, even if it is a description from the Vedic literature, he is ultimately doomed. By hearing such Māyāvāda philosophy one cannot come to the destination of spiritual perfection of life.

ŚB 4.20.25

स उत्तमश्लोक महन्मुखच्युतो
भवत्पदाम्भोजसुधा कणानिलः ।
स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां
कुयोगिनां नो वितरत्यलं वरैः ॥ २५ ॥

sa uttamaśloka mahan-mukha-cyuto
bhavat-padāmbhoja-sudhā kaṇānilaḥ
smṛtiṁ punar vismṛta-tattva-vartmanāṁ
kuyogināṁ no vitaraty alaṁ varaiḥ

Synonyms

saḥ — that; *uttama-śloka* — O Lord, who are praised by selected verses; *mahat* — of great devotees; *mukha-cyutaḥ* — delivered from the mouths; *bhavat* — Your; *pada-ambhoja* — from the lotus feet; *sudhā* — of nectar; *kaṇa* — particles; *anilaḥ* — soothing breeze; *smṛtim* — remembrance; *punaḥ* — again; *vismṛta* — forgotten; *tattva* — to the truth; *vartmanām* — of persons whose path; *ku-yoginām* — of persons not in the line of devotional service; *naḥ* — of us; *vitarati* — restores; *alam* — unnecessary; *varaiḥ* — other benedictions.

Translation

My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just

like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.

Purport

It is explained in the previous verse that one has to hear glorification of the Lord from the mouth of a pure devotee. This is further explained here. The transcendental vibration from the mouth of a pure devotee is so powerful that it can revive the living entity's memory of his eternal relationship with the Supreme Personality of Godhead. In our material existence, under the influence of illusory *māyā,* we have almost forgotten our eternal relationship with the Lord, exactly like a man sleeping very deeply who forgets his duties. In the *Vedas* it is said that every one of us is sleeping under the influence of *māyā.* We must get up from this slumber and engage in the right service, for thus we can properly utilize the facility of this human form of life. As expressed in a song by Ṭhākura Bhaktivinoda, Lord Caitanya says, *jīva jāgo, jīva jāgo.* The Lord asks every sleeping living entity to get up and engage in devotional service so that his mission in this human form of life

may be fulfilled. This awakening voice comes through the mouth of a pure devotee.

A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has a direct connection with the saffron mercy-particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful because it touches the particles of saffron dust on the lotus feet of the Lord. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything.

For a conditioned soul, therefore, it is very important to hear from the mouth of a pure devotee, who is fully surrendered to the lotus feet of the Lord without any material desire, speculative knowledge or contamination of the modes of material nature. Every one of us is *kuyogī* because we have engaged in the service of this material world, forgetting our eternal relationship with the Lord as His eternal loving servants. It is our duty to rise from the *kuyoga* platform to become *suyogīs,* perfect mystics. The process of hearing from a pure devotee is recommended in all Vedic scriptures, especially by Lord Caitanya Mahāprabhu. One may stay in his position of life — it does not matter what

it is — but if one hears from the mouth of a pure devotee, he gradually comes to the understanding of his relationship with the Lord and thus engages in His loving service, and his life becomes completely perfect. Therefore, this process of hearing from the mouth of a pure devotee is very important for making progress in the line of spiritual understanding.

ŚB 4.20.26

यशः शिवं सुश्रव आर्यसङ्गमे
यदृच्छया चोपशृणोति ते सकृत् ।
कथं गुणज्ञो विरमेद्विना पशुं
श्रीर्यत्प्रवव्रे गुणसङ्ग्रहेच्छया ॥ २६ ॥

yaśaḥ śivaṁ suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt
kathaṁ guṇa-jño viramed vinā paśuṁ
śrīr yat pravavre guṇa-saṅgrahecchayā

Synonyms

yaśaḥ — glorification; *śivam* — all-auspicious; *su-śravaḥ* — O highly glorified Lord; *ārya-saṅgame* — in the association of advanced devotees; *yadṛcchayā* — somehow or other; *ca* — also; *upaśṛṇoti* — hears; *te* — Your; *sakṛt* — even once; *katham* — how; *guṇa-jñaḥ* — one who appreciates good qualities; *viramet* — can cease; *vinā* — unless; *paśum* — an

animal; *śrīḥ* — the goddess of fortune; *yat* — which; *pravavre* — accepted; *guṇa* — Your qualities; *saṅgraha* — to receive; *icchayā* — with a desire.

Translation

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

Purport

The association of devotees (*ārya-saṅgama*) is the most important factor in this world. The word *ārya* refers to those who are advancing spiritually. In the history of the human race, the Āryan family is considered to be the most elevated community in the world because it adopts the Vedic civilization. The Āryan family is distributed all over the world and is known as Indo-Āryan. In prehistoric days all of the members of the Āryan family followed the Vedic principles, and therefore they became spiritually advanced. The kings, known as *rājarṣis,* were so perfectly educated

as *kṣatriyas,* or protectors of the citizens, and so greatly advanced in spiritual life, that there was not a bit of trouble for the citizens.

The glorification of the Supreme Lord can be very much appreciated by the Āryan family. Although there is no bar for others, the members of the Āryan family very quickly catch the essence of spiritual life. How is it that we are finding it very easy to spread Kṛṣṇa consciousness among the Europeans and Americans? History reports that the Americans and Europeans proved their capability when they were anxious to expand colonization, but at the present time, being contaminated by the advancement of material science, their sons and grandsons are turning into reprobates. This is due to their having lost their original spiritual culture, which is Vedic civilization. Presently these descendants of the Āryan family are taking this Kṛṣṇa consciousness movement very seriously. Others who are associating with them and hearing the chanting of the Hare Kṛṣṇa *mahā-mantra* from the lips of pure devotees are also becoming captivated by the transcendental vibration. Transcendental vibrations are very much effective when chanted among Āryans, but even though one does not belong to the Āryan family, he will become a Vaiṣṇava simply by hearing the *mantra* because the vibration has great influence over everyone.

Mahārāja Pṛthu points out that even the goddess of fortune, who is the constant companion of Lord Nārāyaṇa, specifical-

ly wanted to hear about the Lord's glories, and for the association of the *gopīs,* who are pure devotees, the goddess of fortune, Lakṣmī, underwent severe austerities. The impersonalist may ask why one should bother chanting the Hare Kṛṣṇa *mahā-mantra* continually for so many years instead of stopping and trying for *kaivalya,* liberation, or merging into the existence of the Lord. In answer, Mahārāja Pṛthu maintains that the attraction of this chanting is so great that one cannot give up the process unless he is an animal. This is the case even if one comes in contact with this transcendental vibration by chance. Pṛthu Mahārāja is very emphatic in this connection — only an animal can give up the practice of chanting Hare Kṛṣṇa. Those who are not animals but actually intelligent, advanced, human, civilized men cannot give up this practice of continually chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ŚB 4.20.27

अथाभजे त्वाखिलपूरुषोत्तमं
गुणालयं पद्मकरेव लालसः ।
अप्यावयोरेकपतिस्पृधोः कलि-
र्न स्यात्कृतत्वच्चरणैकतानयोः ॥ २७ ॥

athābhaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareva lālasaḥ

apy āvayor eka-pati-spṛdhoḥ kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ

Synonyms

atha — therefore; *ābhaje* — I shall engage in devotional service; *tvā* — unto You; *akhila* — all-inclusive; *pūruṣa-ut-tamam* — the Supreme Personality of Godhead; *guṇa-ālayam* — the reservoir of all transcendental qualities; *padma-karā* — the goddess of fortune, who carries a lotus flower in her hand; *iva* — like; *lālasaḥ* — being desirous; *api* — indeed; *āvayoḥ* — of Lakṣmī and me; *eka-pati* — one master; *spṛdhoḥ* — competing; *ka-liḥ* — quarrel; *na* — not; *syāt* — may take place; *kṛta* — having done; *tvat-caraṇa* — unto Your lotus feet; *eka-tānayoḥ* — one attention.

Translation

Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just like the goddess of fortune, who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.

Purport

The Lord is here addressed as *akhila-pūruṣottama,* the Supreme Personality of Godhead, Lord of the entire creation. *Puruṣa* means "the enjoyer," and *uttama* means "the best." There are different kinds of *puruṣas,* or enjoyers, within the universe. Generally they can be divided into three classes: those who are conditioned, those who are liberated and those who are eternal. In the *Vedas* the Supreme Lord is called the supreme eternal of all eternals (*nityo nityānām*). Both the Supreme Personality of Godhead and the living entities are eternal. The supreme eternals are the *viṣṇu-tattva,* or Lord Viṣṇu and His expansions. So *nitya* refers to the Personality of Godhead, beginning from Kṛṣṇa to Mahā-Viṣṇu, Nārāyaṇa and other expansions of Lord Kṛṣṇa. As stated in the *Brahma-saṁhitā* (*rāmādi-mūrtiṣu*), there are millions and trillions of expansions of Lord Viṣṇu, as Rāma, Nṛsiṁha, Varāha and other incarnations. All of them are called eternals.

The word *mukta* refers to the living entities who never come within this material world. The *baddhas* are those living entities who are almost eternally living within this material world. The *baddhas* are struggling very hard within this material world to become free from the threefold miseries of material nature and to enjoy life, whereas the *muktas* are already liberated. They never come into this material world. Lord Viṣṇu is the master of this material world, and there is no question of His being controlled

by material nature. Consequently, Lord Viṣṇu is addressed here as *pūruṣottama*, the best of all living entities, namely *viṣṇu-tattvas* and *jīva-tattvas*. It is a great offense, therefore, to compare Lord Viṣṇu and the *jīva-tattva* or consider them on an equal level. The Māyāvādī philosophers equate the *jīvas* and the Supreme Lord and consider them to be one, but that is the greatest offense to the lotus feet of Lord Viṣṇu.

Here in the material world we have practical experience that a superior person is worshiped by an inferior one. Similarly, *pūruṣottama*, the greatest, the Supreme Personality of Godhead, Kṛṣṇa, or Lord Viṣṇu, is always worshiped by others. Pṛthu Mahārāja therefore decided to engage in the service of the lotus feet of Lord Viṣṇu. Pṛthu Mahārāja is considered to be an incarnation of Lord Viṣṇu, but he is called a *śaktyāveśa* incarnation. Another significant word in this verse is *guṇālayam*, which refers to Viṣṇu as the reservoir of all transcendental qualities. The Māyāvādī philosophers, in accordance with the impersonalistic view, take the Absolute Truth to be *nirguṇa*, "without qualities," but actually the Lord is the reservoir of all good qualities. One of the most important qualities of the Lord is His inclination to His devotees, for which He is called *bhakta-vatsala*. The devotees are always very much inclined to render service unto the lotus feet of the Lord, and the Lord is also very much inclined to accept loving service from His devotees. In that exchange of service there are many

transcendental transactions, which are called transcendental qualitative activities. Some of the transcendental qualities of the Lord are that He is omniscient, omnipresent, all-pervasive, all-powerful, the cause of all causes, the Absolute Truth, the reservoir of all pleasures, the reservoir of all knowledge, the all-auspicious and so on.

Pṛthu Mahārāja desired to serve the Lord with the goddess of fortune, but this desire does not mean that he was situated on the platform of *mādhurya-rasa.* The goddess of fortune is engaged in the service of the Lord in the *rasa* of *mādhurya,* conjugal love. Although her position is on the chest of the Lord, the goddess of fortune, in her position as a devotee, takes pleasure in serving the lotus feet of the Lord. Pṛthu Mahārāja was thinking only of the lotus feet of the Lord because he is on the platform of *dāsya-rasa,* or servitorship of the Lord. From the next verse we learn that Pṛthu Mahārāja was thinking of the goddess of fortune as the universal mother, *jagan-mātā.* Consequently there was no question of his competing with her on the platform of *mādhurya-rasa.* Nonetheless he feared that she might take offense at his engaging in the service of the Lord. This suggests that in the absolute world there is sometimes competition between servitors in the service of the Lord, but such competition is without malice. In the Vaikuṇṭha worlds if a devotee excels in the service of the Lord, others do not become envious of his excellent service but

rather aspire to come to the platform of that service.

ŚB 4.20.28

जगज्जनन्यां जगदीश वैशसं
स्यादेव यत्कर्मणि नः समीहितम् ।
करोषि फल्ग्वप्युरु दीनवत्सलः
स्व एव धिष्ण्येऽभिरतस्य किं तया ॥ २८ ॥

jagaj-jananyāṁ jagad-īśa vaiśasaṁ
syād eva yat-karmaṇi naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṇye 'bhiratasya kiṁ tayā

Synonyms

jagat-jananyām — in the mother of the universe (Lakṣmī); *jagat-īśa* — O Lord of the universe; *vaiśasam* — anger; *syāt* — may arise; *eva* — certainly; *yat-karmaṇi* — in whose activity; *naḥ* — my; *samīhitam* — desire; *karoṣi* — You consider; *phalgu* — insignificant service; *api* — even; *uru* — very great; *dīna-vatsalaḥ* — favorably inclined to the poor; *sve* — own; *eva* — certainly; *dhiṣṇye* — in Your opulence; *abhiratasya* — of one who is fully satisfied; *kim* — what need is there; *tayā* — with her.

Translation

My dear Lord of the universe, the goddess of fortune, Lakṣmī, is the mother of the universe, and yet I think that she may be angry with me because of my intruding upon her service and acting on that very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor, and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.

Purport

Mother Lakṣmījī, the goddess of fortune, is well known for always massaging the lotus feet of Lord Nārāyaṇa. She is an ideal wife because she takes care of Lord Nārāyaṇa in every detail. She takes care not only of His lotus feet but of the household affairs of the Lord as well. She cooks nice foods for Him, fans Him while He eats, smoothes sandalwood pulp on His face and sets His bed and sitting places in the right order. In this way she is always engaged in the service of the Lord, and there is hardly any opportunity for any other devotee to intrude upon His daily activities. Pṛthu Mahārāja was therefore almost certain that his intrusion into the service of the goddess of fortune would irritate her and cause her to become angry with him. But why should mother Lakṣmī,

the mother of the universe, be angry with an insignificant devotee like Pṛthu Mahārāja? All this was not very likely. Yet Pṛthu Mahārāja, just for his personal protection, appealed to the Lord to take his part. Pṛthu Mahārāja was engaged in performing the ordinary Vedic rituals and sacrifices according to *karma-kāṇḍa,* or fruitive activities, but the Lord, being so kind and magnanimous, was ready to award Pṛthu Mahārāja the highest perfectional stage of life, namely devotional service.

When a person performs Vedic rituals and sacrifices, he does so to elevate himself to the heavenly planets. No one can become qualified to go back home, back to Godhead, by means of such sacrifices. But the Lord is so kind that He accepts a little insignificant service, and therefore it is stated in the *Viṣṇu Purāṇa* that by following the principles of *varṇāśrama-dharma* one can satisfy the Supreme Lord. When the Lord is satisfied, the performer of sacrifices is elevated to the platform of devotional service. Pṛthu Mahārāja therefore expected that his insignificant service to the Lord would be accepted by Him as being greater than that of Lakṣmījī. The goddess of fortune is called *cañcalā,* "restless," because she is very restless and is always coming and going. So Pṛthu Mahārāja indicated that even though she might go away out of anger, there would be no harm for Lord Viṣṇu, because He is self-sufficient and can do anything and everything without the help of Lakṣmījī. For example, when Garbhodakaśāyī Viṣṇu

begot Lord Brahmā from His navel, He did not take any help from Lakṣmī, who was just sitting by Him and massaging His lotus feet. Generally if a son is to be begotten, the husband impregnates the wife, and in due course of time the son is born. But in the case of Lord Brahmā's birth, Garbhodakaśāyī Viṣṇu did not impregnate Lakṣmījī. Being self-sufficient, the Lord begot Brahmā from His own navel. Therefore, Pṛthu Mahārāja was confident that even if the goddess of fortune became angry with him there would be no harm, neither to the Lord nor to himself.

ŚB 4.20.29

भजन्त्यथ त्वामत एव साधवो
व्युदस्तमायागुणविभ्रमोदयम् ।
भवत्पदानुस्मरणादृते सतां
निमित्तमन्यद्भगवन्न विद्महे ॥ २९ ॥

bhajanty atha tvām ata eva sādhavo
vyudasta-māyā-guṇa-vibhramodayam
bhavat-padānusmaraṇād ṛte satāṁ
nimittam anyad bhagavan na vidmahe

Synonyms

bhajanti — they worship; *atha* — therefore; *tvām* — You; *ataḥ eva* — therefore; *sādhavaḥ* — all saintly persons; *vyudasta* — who dispel; *māyā-guṇa* — the modes of material

nature; *vibhrama* — misconceptions; *udayam* — produced; *bhavat* — Your; *pada* — lotus feet; *anusmaraṇāt* — constantly remembering; *ṛte* — except; *satām* — of great saintly persons; *nimittam* — reason; *anyat* — other; *bhagavan* — O Supreme Personality of Godhead; *na* — not; *vidmahe* — I can understand.

Translation

Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet.

Purport

The *karmīs* are generally engaged in fruitive activities for material bodily comforts. The *jñānīs,* however, are disgusted with searching after material comforts. They understand that they have nothing to do with this material world, being spirit souls. After self-realization, the *jñānīs* who are actually mature in their knowledge must surrender unto the lotus feet of the Lord, as stated in *Bhagavad-gītā* (*bahūnāṁ janmanām ante*). Self-realization is not complete unless one comes to the devotional platform.

Therefore it is stated in the *Śrīmad-Bhāgavatam* that those who are *ātmārāma,* self-satisfied, are freed from all contaminations of the material modes of nature. As long as one is affected by the modes of material nature, especially by *rajas* and *tamas,* he will be very greedy and lusty and will therefore engage in hard tasks, laboring all day and night. Such false egoism carries one from one species of life into another perpetually, and there is no rest in any species of life. The *jñānī* understands this fact and therefore ceases to work and takes to *karma-sannyāsa.*

Yet this is not actually the platform of satisfaction. After self-realization, the material wisdom of the *jñānī* leads him to the shelter of the lotus feet of the Lord. Then he is satisfied only in contemplating the lotus feet of the Lord constantly. Pṛthu Mahārāja therefore concluded that liberated persons taking to the devotional path have acquired the ultimate goal of life. If liberation were the end in itself, there would be no question of a liberated person's taking to devotional service. In other words, the transcendental bliss derived from self-realization, known as *ātmānanda,* is very insignificant in the presence of the bliss derived from devotional service to the lotus feet of the Lord. Pṛthu Mahārāja therefore concluded that he would simply hear of the glories of the Lord constantly and thus engage his mind upon the lotus feet of the Lord. That is the highest perfection of life.

ŚB 4.20.30

मन्ये गिरं ते जगतां विमोहिनीं
वरं वृणीष्वेति भजन्तमात्थ यत् ।
वाचा नु तन्त्या यदि ते जनोऽसित:
कथं पुन: कर्म करोति मोहित: ॥ ३० ॥

manye giraṁ te jagatāṁ vimohinīṁ
varaṁ vṛṇīṣveti bhajantam āttha yat
vācā nu tantyā yadi te jano 'sitaḥ
kathaṁ punaḥ karma karoti mohitaḥ

Synonyms

manye — I consider; *giram* — words; *te* — Your; *jagatām* — to the material world; *vimohinīm* — bewildering; *varam* — benediction; *vṛṇīṣva* — just accept; *iti* — in this way; *bhajantam* — unto Your devotee; *āttha* — You spoke; *yat* — because; *vācā* — by the statements of the *Vedas*; *nu* — certainly; *tantyā* — by the ropes; *yadi* — if; *te* — Your; *janaḥ* — the people in general; *asitaḥ* — not bound; *katham* — how; *punaḥ* — again and again; *karma* — fruitive activities; *karoti* — perform; *mohitaḥ* — being enamored.

Translation

My dear Lord, what You have said to Your unalloyed devotee is certainly very much bewildering. The allurements You offer in

the Vedas are certainly not suitable for pure devotees. People in general, bound by the sweet words of the Vedas, engage themselves again and again in fruitive activities, enamored by the results of their actions.

Purport

Śrīla Narottama dāsa Ṭhākura, a great *ācārya* of the Gauḍīya *sampradāya*, has said that persons who are very much attached to the fruitive activities of the *Vedas,* namely *karma-kāṇḍa* and *jñāna-kāṇḍa,* are certainly doomed. In the *Vedas* there are three categories of activities, known as *karma-kāṇḍa* (fruitive activities), *jñāna-kāṇḍa* (philosophical research) and *upāsanā-kāṇḍa* (worship of different demigods for receiving material benefits). Those who are engaged in *karma-kāṇḍa* and *jñāna-kāṇḍa* are doomed in the sense that everyone is doomed who is entrapped by this material body, whether it is a body of a demigod, a king, a lower animal or whatever. The sufferings of the threefold miseries of material nature are the same for all. Cultivation of knowledge to understand one's spiritual position is also, to a certain extent, a waste of time. Because the living entity is an eternal part and parcel of the Supreme Lord, his immediate business is to engage himself in devotional service. Pṛthu Mahārāja therefore says that the allurement of material benedictions is another trap to entangle one in this material

world. He therefore frankly tells the Lord that the Lord's offerings of benedictions in the form of material facilities are certainly causes for bewilderment. A pure devotee is not at all interested in *bhukti* or *mukti*.

The Lord sometimes offers benedictions to the neophyte devotees who have not yet understood that material facilities will not make them happy. In the *Caitanya-caritāmṛta* the Lord therefore says that a sincere devotee who is not very intelligent may ask some material benefit from the Lord, but the Lord, being omniscient, does not generally give material rewards but, on the contrary, takes away whatever material facilities are being enjoyed by His devotee, so that ultimately the devotee will completely surrender unto Him. In other words, the offering of benedictions in the form of material profit is never auspicious for the devotee. The statements of the *Vedas* which offer elevation to heavenly planets in exchange for great sacrifices are simply bewildering. Therefore in Bhagavad-gītā (2.42) the Lord says, *yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ:* the less intelligent class of men (*avipaścitaḥ*), attracted by the flowery language of the *Vedas*, engage in fruitive activities to become materially benefited. Thus they continue life after life, in different bodily forms, to search very, very hard.

ŚB 4.20.31

त्वन्माययाद्धा जन ईश खण्डितो
यदन्यदाशास्त ऋतात्मनोऽबुधः ।
यथा चरेद् बालहितं पिता स्वयं
तथा त्वमेवार्हसि नः समीहितुम् ॥ ३१ ॥

tvan-māyayāddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhaḥ
yathā cared bāla-hitaṁ pitā svayaṁ
tathā tvam evārhasi naḥ samīhitum

Synonyms

tvat — Your; *māyayā* — by illusory energy; *addhā* — certainly; *janaḥ* — the people in general; *īśa* — O my Lord; *khaṇḍitaḥ* — separated; *yat* — because; *anyat* — other; *āśāste* — they desire; *ṛta* — real; *ātmanaḥ* — from the self; *abudhaḥ* — without proper understanding; *yathā* — as; *caret* — would engage in; *bāla-hitam* — the welfare of one's child; *pitā* — the father; *svayam* — personally; *tathā* — similarly; *tvam* — Your Lordship; *eva* — certainly; *arhasi naḥ samīhitum* — please act on my behalf.

Translation

My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please

do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.

Purport

It is the duty of the son to depend upon his father without asking anything from him. The good son has faith that the father knows best how to benefit him. Similarly, a pure devotee does not ask anything from the Lord for material benefit. Nor does he ask anything for spiritual benefit. The pure devotee is fully surrendered unto the lotus feet of the Lord, and the Lord takes charge of him, as stated in *Bhagavad-gītā* (18.66): *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi.* The father knows the necessities of the son and supplies them, and the Supreme Lord knows the necessities of the living entities and supplies them sumptuously. Therefore the *Īśopaniṣad* states that everything in this material world is complete (*pūrṇam idam*). The difficulty is that due to forgetfulness the living entities create unnecessary demands and entangle themselves in material activities. The result is that there is no end to material activities, life after life.

Before us there are varieties of living entities, and everyone is entangled in transmigrations and activities. Our duty is simply to surrender unto the Supreme Personality of Godhead and let Him

take charge, for He knows what is good for us.

Pṛthu Mahārāja therefore tells the Lord that, as the supreme father, He may elect to bestow whatever He considers beneficial for Pṛthu Mahārāja. That is the perfect position of the living entity. Therefore Śrī Caitanya Mahāprabhu teaches us in His *Śikṣāṣṭaka:*

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O Almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. I only want Your causeless devotional service in my life, birth after birth."

The conclusion is that the pure devotee should not aspire after any material benefit from devotional service, nor should he be enamored by fruitive activities or philosophical speculation. He should always be engaged favorably in the service of the Lord. That is the highest perfection of life.

ŚB 4.20.32

मैत्रेय उवाच
इत्यादिराजेन नुतः स विश्वदृक्
तमाह राजन्मयि भक्तिरस्तु ते ।

दिष्ट्येदृशी धीर्मयि ते कृता यया
मायां मदीयां तरति स्म दुस्त्यजाम् ॥ ३२ ॥

maitreya uvāca
ity ādi-rājena nutaḥ sa viśva-dṛk
tam āha rājan mayi bhaktir astu te
diṣṭyedṛśī dhīr mayi te kṛtā yayā
māyāṁ madīyāṁ tarati sma dustyajām

Synonyms

maitreyaḥ — Maitreya, the great sage; *uvāca* — spoke; *iti* — thus; *ādi-rājena* — by the original king (Pṛthu); *nutaḥ* — being worshiped; *saḥ* — He (the Supreme Personality of Godhead); *viśva-dṛk* — the seer of the whole universe; *tam* — unto him; *āha* — said; *rājan* — my dear King; *mayi* — unto Me; *bhaktiḥ* — devotional service; *astu* — let it be; *te* — your; *diṣṭyā* — by good fortune; *īdṛśī* — like this; *dhīḥ* — intelligence; *mayi* — unto Me; *te* — by you; *kṛtā* — having been performed; *yayā* — by which; *māyām* — illusory energy; *madīyām* — My; *tarati* — crosses over; *sma* — certainly; *dustyajām* — very difficult to give up.

Translation

The great sage Maitreya continued by saying that the Lord, the seer of the universe, after hearing Pṛthu Mahārāja's prayer, ad-

dressed the King: My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of māyā.

Purport

This is also confirmed in *Bhagavad-gītā*, wherein the Lord claims that the illusory energy is insurmountable. No one can transcend the illusory energy of *māyā* by fruitive activity, speculative philosophy or mystic *yoga*. The only means for transcending illusory energy is devotional service, as the Lord Himself states: *mām eva ye prapadyante māyām etāṁ taranti te* (Bg. 7.14). If one wants to cross over the ocean of material existence, there is no alternative than to take to devotional service. A devotee, therefore, should not care for any material position, whether in heaven or in hell. A pure devotee should always engage in the service of the Lord, for that is his real occupation. Simply by sticking to that position, one can overcome the stringent laws of material nature.

ŚB 4.20.33

तत्त्वं कुरु मयादिष्टमप्रमत्तः प्रजापते ।
मदादेशकरो लोकः सर्वत्राप्नोति शोभनम् ॥ ३३ ॥

tat tvaṁ kuru mayādiṣṭam
apramattaḥ prajāpate

mad-ādeśa-karo lokaḥ
sarvatrāpnoti śobhanam

Synonyms

tat — therefore; *tvam* — you; *kuru* — do; *mayā* — by Me; *ādiṣṭam* — what is ordered; *apramattaḥ* — without being misguided; *prajā-pate* — O master of the citizens; *mat* — of Me; *ādeśa-karaḥ* — who executes the order; *lokaḥ* — any person; *sarvatra* — everywhere; *āpnoti* — achieves; *śobhanam* — all good fortune.

Translation

My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.

Purport

The sum and substance of religious life is to execute the orders of the Supreme Personality of Godhead, and one who does so is perfectly religious. In Bhagavad-gītā (18.65) the Supreme Lord Kṛṣṇa says, *man-manā bhava mad-bhaktaḥ:* "Just think of Me always and become My devotee." Furthermore, the Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all kinds of material engagement and simply surrender unto

Me.” (Bg. 18.66) This is the primary principle of religion. Anyone who directly executes such an order from the Personality of Godhead is actually a religious person. Others are described as pretenders, for there are many activities going on throughout the world in the name of religion which are not actually religious. For one who executes the order of the Supreme Personality of Godhead, however, there is only good fortune throughout the world.

ŚB 4.20.34

मैत्रेय उवाच
इति वैन्यस्य राजर्षेः प्रतिनन्द्यार्थवद्वचः ।
पूजितोऽनुगृहीत्वैनं गन्तुं चक्रेऽच्युतो मतिम् ॥ ३४ ॥

maitreya uvāca
iti vainyasya rājarṣeḥ
pratinandyārthavad vacaḥ
pūjito ’nugṛhītvainaṁ
gantuṁ cakre ’cyuto matim

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *iti* — thus; *vainyasya* — of the son of King Vena (Pṛthu Mahārāja); *rāja-ṛṣeḥ* — of the saintly King; *pratinandya* — appreciating; *artha-vat vacaḥ* — the prayers, which were full of

meaning; *pūjitaḥ* — being worshiped; *anugṛhītvā* — sufficiently benedicting; *enam* — King Pṛthu; *gantum* — to go from that place; *cakre* — made up; *acyutaḥ* — the infallible Lord; *matim* — His mind.

Translation

The great saint Maitreya told Vidura: The Supreme Personality of Godhead amply appreciated the meaningful prayers of Mahārāja Pṛthu. Thus, after being properly worshiped by the King, the Lord blessed him and decided to depart.

Purport

Most important in this verse are the words *pratinandyārthavad vacaḥ,* which indicate that the Lord appreciated the very meaningful prayers of the King. When a devotee prays to the Lord, it is not to ask for material benefits but to ask the Lord for His favor; he prays that he may be engaged in the service of the Lord's lotus feet birth after birth. Lord Caitanya therefore uses the words *mama janmani janmani,* which mean "birth after birth," because a devotee is not even interested in stopping the repetition of birth. The Lord and the devotee appear in this material world birth after birth, but such births are transcendental. In the Fourth Chapter of *Bhagavad-gītā* the Lord informed Arjuna that both He and Arjuna had undergone many, many births previously,

but the Lord remembered everything about them whereas Arjuna had forgotten. The Lord and His confidential devotees appear many times to fulfill the Lord's mission, but since such births are transcendental, they are not accompanied by the miserable conditions of material birth, and they are therefore called *divya,* transcendental.

One must understand the transcendental birth of the Lord and the devotee. The purpose of the Lord's taking birth is to establish devotional service, which is the perfect system of religion, and the purpose of the birth of a devotee is to broadcast the same system of religion, or the *bhakti* cult, all over the world. Pṛthu Mahārāja was an incarnation of the power of the Lord to spread the *bhakti* cult, and the Lord blessed him to remain fixed in his position. Thus when the King refused to accept any material benediction, the Lord appreciated that refusal very much. Another significant word in this verse is *acyuta,* which means "infallible." Although the Lord appears in this material world, He is never to be considered one of the conditioned souls, who are all fallible. When the Lord appears, He remains in His spiritual position, uncontaminated by the modes of material nature, and therefore in *Bhagavad-gītā* the Lord expresses the quality of His appearance as *ātma-māyayā,* "performed by internal potency." The Lord, being infallible, is not forced by material nature to take birth in this material world. He appears in order to reestablish the

perfect order of religious principles and to vanquish the demoniac influence in human society.

ŚB 4.20.35-36

देवर्षिपितृगन्धर्वसिद्धचारणपन्नगा: ।
किन्नराप्सरसो मर्त्या: खगा भूतान्यनेकश: ॥ ३५ ॥
यज्ञेश्वरधिया राज्ञा वाग्वित्ताञ्जलिभक्तित: ।
सभाजिता ययु: सर्वे वैकुण्ठानुगतास्तत: ॥ ३६ ॥

devarṣi-pitṛ-gandharva-
siddha-cāraṇa-pannagāḥ
kinnarāpsaraso martyāḥ
khagā bhūtāny anekaśaḥ

yajñeśvara-dhiyā rājñā
vāg-vittāñjali-bhaktitaḥ
sabhājitā yayuḥ sarve
vaikuṇṭhānugatās tataḥ

Synonyms

deva — the demigods; *ṛṣi* — the great sages; *pitṛ* — inhabitants of Pitṛloka; *gandharva* — inhabitants of Gandharvaloka; *siddha* — inhabitants of Siddhaloka; *cāraṇa* — inhabitants of Cāraṇaloka; *pannagāḥ* — inhabitants of the planets where serpents live; *kinnara* — inhabitants of the Kinnara planets; *apsarasaḥ* — inhabitants of Apsaroloka; *martyāḥ* —

inhabitants of the earthly planets; *khagāḥ* — birds; *bhūtāni* — other living entities; *anekaśaḥ* — many; *yajña-īśvara-dhiyā* — with the perfect intelligence of thinking as part and parcel of the Supreme Lord; *rājñā* — by the King; *vāk* — with sweet words; *vitta* — wealth; *añjali* — with folded hands; *bhakti-taḥ* — in a spirit of devotional service; *sabhājitāḥ* — being properly worshiped; *yayuḥ* — went; *sarve* — all; *vaikuṇṭha* — of the Supreme Personality of Godhead, Viṣṇu; *anugatāḥ* — followers; *tataḥ* — from that place.

Translation

King Pṛthu worshiped the demigods, the great sages, the inhabitants of Pitṛloka, the inhabitants of Gandharvaloka, and those of Siddhaloka, Cāraṇaloka, Pannagaloka, Kinnaraloka, Apsaroloka, the earthly planets and the planets of the birds. He also worshiped many other living entities who presented themselves in the sacrificial arena. With folded hands he worshiped all these, as well as the Supreme Personality of Godhead and the personal associates of the Lord, by offering sweet words and as much wealth as possible. After this function, they all went back to their respective abodes, following in the footsteps of Lord Viṣṇu.

Purport

In modern so-called scientific society the idea is very prevalent

that there is no life on other planets but that only on this earth do living entities with intelligence and scientific knowledge exist. The Vedic literatures, however, do not accept this foolish theory. The followers of Vedic wisdom are fully aware of various planets inhabited by varieties of living entities such as the demigods, the sages, the Pitās, the Gandharvas, the Pannagas, the Kinnaras, the Cāraṇas, the Siddhas and the Apsarās. The *Vedas* give information that in all planets — not only within this material sky but also in the spiritual sky — there are varieties of living entities. Although all these living entities are of one spiritual nature, in quality the same as the Supreme Personality of Godhead, they have varieties of bodies due to the embodiment of the spirit soul by the eight material elements, namely earth, water, fire, air, sky, mind, intelligence and false ego. In the spiritual world, however, there is no such distinction between the body and the embodied. In the material world, distinctive features are manifested in different types of bodies in the various planets. We have full information from the Vedic literature that in each and every planet, both material and spiritual, there are living entities of varied intelligence. The earth is one of the planets of the Bhūrloka planetary system. There are six planetary systems above Bhūrloka and seven planetary systems below it. Therefore the entire universe is known as *catur-daśa-bhuvana*, indicating that it has fourteen different planetary systems. Beyond the planetary systems in the material sky, there

is another sky, which is known as *paravyoma,* or the spiritual sky, where there are spiritual planets. The inhabitants of those planets engage in varieties of loving service unto the Supreme Personality of Godhead, which include different *rasas,* or relationships, known as *dāsya-rasa, sakhya-rasa, vātsalya-rasa, mādhurya-rasa* and, above all, *parakīya-rasa.* This *parakīya-rasa,* or paramour love, is prevalent in Kṛṣṇaloka, where Lord Kṛṣṇa lives. This planet is also called Goloka Vṛndāvana, and although Lord Kṛṣṇa lives there perpetually, He also expands Himself in millions and trillions of forms. In one of such forms He appears on this material planet in a particular place known as Vṛndāvana-dhāma, where He displays His original pastimes of Goloka Vṛndāvana-dhāma in the spiritual sky in order to attract the conditioned souls back home, back to Godhead.

ŚB 4.20.37

भगवानपि राजर्षेः सोपाध्यायस्य चाच्युतः ।
हरन्निव मनोऽमुष्य स्वधाम प्रत्यपद्यत ॥ ३७ ॥

bhagavān api rājarṣeḥ
sopādhyāyasya cācyutaḥ
harann iva mano 'muṣya
sva-dhāma pratyapadyata

Synonyms

bhagavān — the Supreme Personality of Godhead; *api* — also; *rāja-ṛṣeḥ* — of the saintly King; *sa-upādhyāyasya* — along with all the priests; *ca* — also; *acyutaḥ* — the infallible Lord; *haran* — captivating; *iva* — indeed; *manaḥ* — the mind; *amuṣya* — of him; *sva-dhāma* — to His abode; *pratyapadyata* — returned.

Translation

The infallible Supreme Personality of Godhead, having captivated the minds of the King and the priests who were present, returned to His abode in the spiritual sky.

Purport

Because the Supreme Personality of Godhead is all-spiritual, He can descend from the spiritual sky without changing His body, and thus He is known as *acyuta,* or infallible. When a living entity falls down to the material world, however, he has to accept a material body, and therefore, in his material embodiment, he cannot be called *acyuta*. Because he falls down from his real engagement in the service of the Lord, the living entity gets a material body to suffer or try to enjoy in the miserable material conditions of life. Therefore the fallen living entity is *cyuta,* whereas the Lord is called *acyuta*. The Lord was attractive for everyone — not only the King but also the priestly order, who were very much addicted to the performance of Vedic rituals. Because the

Lord is all-attractive, He is called Kṛṣṇa, or "one who attracts everyone." The Lord appeared in the sacrificial arena of Mahārāja Pṛthu as Kṣīrodakaśāyī Viṣṇu, who is a plenary expansion of Lord Kṛṣṇa. He is the second incarnation from Kāraṇodakaśāyī Viṣṇu, who is the origin of material creation and who expands as Garbhodakaśāyī Viṣṇu, who then enters into each and every universe. Kṣīrodakaśāyī Viṣṇu is one of the *puruṣas* who control the material modes of nature.

ŚB 4.20.38

अदृष्टाय नमस्कृत्य नृपः सन्दर्शितात्मने ।
अव्यक्ताय च देवानां देवाय स्वपुरं ययौ ॥ ३८ ॥

adṛṣṭāya namaskṛtya
nṛpaḥ sandarśitātmane
avyaktāya ca devānāṁ
devāya sva-puraṁ yayau

Synonyms

adṛṣṭāya — unto one who is beyond the purview of material vision; *namaḥ-kṛtya* — offering obeisances; *nṛpaḥ* — the King; *sandarśita* — revealed; *ātmane* — unto the Supreme Soul; *avyaktāya* — who is beyond the manifestation of the material world; *ca* — also; *devānām* — of the demigods; *devāya* — unto the Supreme Lord; *sva-puram* — to his own house; *yayau* —

returned.

Translation

King Pṛthu then offered his respectful obeisances unto the Supreme Personality of Godhead, who is the Supreme Lord of all demigods. Although not an object of material vision, the Lord revealed Himself to the sight of Mahārāja Pṛthu. After offering obeisances to the Lord, the King returned to his home.

Purport

The Supreme Lord is not visible to material eyes, but when the material senses are inclined to the transcendental loving service of the Lord and are thus purified, the Lord reveals Himself to the vision of the devotee. *Avyakta* means "unmanifested." Although the material world is the creation of the Supreme Personality of Godhead, He is unmanifested to material eyes. Mahārāja Pṛthu, however, developed spiritual eyes by his pure devotional service. Here, therefore, the Lord is described as *sandarśitātmā,* for He reveals Himself to the vision of the devotee, although He is not visible to ordinary eyes.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu."

CHAPTER TWENTY-ONE

Instructions by Mahārāja Pṛthu

ŚB 4.21.1

maitreya uvāca
mauktikaiḥ kusuma-sragbhir
dukūlaiḥ svarṇa-toraṇaiḥ
mahā-surabhibhir dhūpair
maṇḍitaṁ tatra tatra vai

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *mauktikaiḥ* — with pearls; *kusuma* — of flowers; *srag-bhiḥ* — with garlands; *dukūlaiḥ* — cloth; *svarṇa* — golden; *toraṇaiḥ* — by gates; *mahā-surabhibhiḥ* — highly perfumed; *dhūpaiḥ* — by incense; *maṇḍitam* — decorated; *ta-tra tatra* — here and there; *vai* — certainly.

Translation

The great sage Maitreya told Vidura: When the King entered his city, it was very beautifully decorated to receive him with pearls,

flower garlands, beautiful cloth and golden gates, and the entire city was perfumed with highly fragrant incense.

Purport

Real opulence is supplied by natural gifts such as gold, silver, pearls, valuable stones, fresh flowers, trees and silken cloth. Thus the Vedic civilization recommends opulence and decoration with these natural gifts of the Supreme Personality of Godhead. Such opulence immediately changes the condition of the mind, and the entire atmosphere becomes spiritualized. King Pṛthu's capital was decorated with such highly opulent decorations.

ŚB 4.21.2

चन्दनागुरुतोयार्द्ररथ्याचत्वरमार्गवत् ।
पुष्पाक्षतफलैस्तोक्मैर्लाजैरर्चिर्भिरर्चितम् ॥ २ ॥

candanāguru-toyārdra-
rathyā-catvara-mārgavat
puṣpākṣata-phalais tokmair
lājair arcirbhir arcitam

Synonyms

candana — sandalwood; *aguru* — a kind of fragrant herb; *toya* — the water of; *ārdra* — sprinkled with; *rathyā* — a path for driving a chariot; *catvara* — small parks; *mārgavat* — lanes; *puṣpa* —

flowers; *akṣata* — unbroken; *phalaiḥ* — by the fruits; *tokmaiḥ* — minerals; *lājaiḥ* — wetted grains; *arcirbhiḥ* — by lamps; *arcitam* — decorated.

Translation

Fragrant water distilled from sandalwood and aguru herb was sprinkled everywhere on the lanes, roads and small parks throughout the city, and everywhere were decorations of unbroken fruits, flowers, wetted grains, varied minerals, and lamps, all presented as auspicious paraphernalia.

ŚB 4.21.3

सवृन्दैः कदलीस्तम्भैः पूगपोतैः परिष्कृतम् ।
तरुपल्लवमालाभिः सर्वतः समलङ्कृतम् ॥ ३ ॥

savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiḥ pariṣkṛtam
taru-pallava-mālābhiḥ
sarvataḥ samalaṅkṛtam

Synonyms

sa-vṛndaiḥ — along with fruits and flowers; *kadalī-stambhaiḥ* — by the pillars of banana trees; *pūga-potaiḥ* — by collections of young animals and by processions of elephants; *pariṣkṛtam* — very nicely cleansed; *taru* — young plants; *pallava* — new

leaves of mango trees; *mālābhiḥ* — by garlands; *sarvataḥ* — everywhere; *samalaṅkṛtam* — nicely decorated.

Translation

At the street crossings there were bunches of fruits and flowers, as well as pillars of banana trees and betel nut branches. All these combined decorations everywhere looked very attractive.

ŚB 4.21.4

प्रजास्तं दीपबलिभिः सम्भृताशेषमङ्गलैः ।
अभीयुर्मृष्टकन्याश्च मृष्टकुण्डलमण्डिताः ॥ ४ ॥

prajās taṁ dīpa-balibhiḥ
sambhṛtāśeṣa-maṅgalaiḥ
abhīyur mṛṣṭa-kanyāś ca
mṛṣṭa-kuṇḍala-maṇḍitāḥ

Synonyms

prajāḥ — citizens; *tam* — to him; *dīpa-balibhiḥ* — with lamps; *sambhṛta* — equipped with; *aśeṣa* — unlimited; *maṅgalaiḥ* — auspicious articles; *abhīyuḥ* — came forward to welcome; *mṛṣṭa* — with beautiful bodily luster; *kanyāḥ ca* — and unmarried girls; *mṛṣṭa* — colliding with; *kuṇḍala* — earrings; *maṇḍitāḥ* — being bedecked with.

Translation

As the King entered the gate of the city, all the citizens received him with many auspicious articles like lamps, flowers and yogurt. The King was also received by many beautiful unmarried girls whose bodies were bedecked with various ornaments, especially with earrings which collided with one another.

Purport

Offerings of natural products such as betel nuts, bananas, newly grown wheat, paddy, yogurt and vermillion, carried by the citizens and scattered throughout the city, are all auspicious paraphernalia, according to Vedic civilization, for receiving a prominent guest like a bridegroom, king or spiritual master. Similarly, a welcome offered by unmarried girls who are internally and externally clean and are dressed in nice garments and ornaments is also auspicious. *Kumārī,* or unmarried girls untouched by the hand of any member of the opposite sex, are auspicious members of society. Even today in Hindu society the most conservative families do not allow unmarried girls to go out freely or mix with boys. They are very carefully protected by their parents while unmarried, after marriage they are protected by their young husbands, and when elderly they are protected by their children. When thus protected, women as a class remain an always auspicious source of energy to man.

ŚB 4.21.5

शङ्खदुन्दुभिघोषेण ब्रह्मघोषेण चर्त्विजाम् ।
विवेश भवनं वीरः स्तूयमानो गतस्मयः ॥ ५ ॥

śaṅkha-dundubhi-ghoṣeṇa
brahma-ghoṣeṇa cartvijām
viveśa bhavanaṁ vīraḥ
stūyamāno gata-smayaḥ

Synonyms

śaṅkha — conchshells; *dundubhi* — kettledrums; *ghoṣeṇa* — by the sound of; *brahma* — Vedic; *ghoṣeṇa* — chanting; *ca* — also; *ṛtvijām* — of the priests; *viveśa* — entered; *bhavanam* — the palace; *vīraḥ* — the King; *stūyamānaḥ* — being worshiped; *gata-smayaḥ* — without pride.

Translation

When the King entered the palace, conchshells and kettledrums were sounded, priests chanted Vedic mantras, and professional reciters offered different prayers. But in spite of all this ceremony to welcome him, the King was not the least bit affected.

Purport

The reception given to the King was full of opulence, yet he did not become proud. It is said, therefore, that great personalities of power and opulence never become proud, and the example is

given that a tree which is full of fruits and flowers does not stand erect in pride but instead bends downwards to show submissiveness. This is a sign of the wonderful character of great personalities.

ŚB 4.21.6

पूजित: पूजयामास तत्र तत्र महायशा: ।
पौराञ्जानपदांस्तांस्तान्प्रीत: प्रियवरप्रद: ॥ ६ ॥

pūjitaḥ pūjayām āsa
tatra tatra mahā-yaśāḥ
paurāñ jānapadāṁs tāṁs tān
prītaḥ priya-vara-pradaḥ

Synonyms

pūjitaḥ — being worshiped; *pūjayām āsa* — offered worship; *tatra tatra* — here and there; *mahā-yaśāḥ* — with a background of great activities; *paurān* — the noble men of the city; *jāna-padān* — common citizens; *tān tān* — in that way; *prītaḥ* — being satisfied; *priya-vara-pradaḥ* — was ready to offer them all benediction.

Translation

Both the important citizens and the common citizens welcomed the King very heartily, and he also bestowed upon them their

desired blessings.

Purport

A responsible king was always approachable by his citizens. Generally the citizens, great and common, all had an aspiration to see the king and take benediction from him. The king knew this, and therefore whenever he met the citizens he immediately fulfilled their desires or mitigated their grievances. In such dealings, a responsible monarchy is better than a so-called democratic government in which no one is responsible to mitigate the grievances of the citizens, who are unable to personally meet the supreme executive head. In a responsible monarchy the citizens had no grievances against the government, and even if they did, they could approach the king directly for immediate satisfaction.

ŚB 4.21.7

स एवमादीन्यनवद्यचेष्टितः
कर्माणि भूयांसि महान्महत्तमः ।
कुर्वन् शशासावनिमण्डलं यशः
स्फीतं निधायारुरुहे परं पदम् ॥ ७ ॥

sa evam ādīny anavadya-ceṣṭitaḥ
karmāṇi bhūyāṁsi mahān mahattamaḥ
kurvan śaśāsāvani-maṇḍalaṁ yaśaḥ
sphītaṁ nidhāyāruruhe paraṁ padam

Synonyms

saḥ — King Pṛthu; *evam* — thus; *ādīni* — from the very beginning; *anavadya* — magnanimous; *ceṣṭitaḥ* — performing various works; *karmāṇi* — work; *bhūyāṁsi* — repeatedly; *mahān* — great; *mahat-tamaḥ* — greater than the greatest; *kurvan* — performing; *śaśāsa* — ruled; *avani-maṇḍalam* — the surface of the earth; *yaśaḥ* — reputation; *sphītam* — widespread; *nidhāya* — achieving; *āruruhe* — was elevated; *param padam* — to the lotus feet of the Supreme Lord.

Translation

King Pṛthu was greater than the greatest soul and was therefore worshipable by everyone. He performed many glorious activities in ruling over the surface of the world and was always magnanimous. After achieving such great success and a reputation which spread throughout the universe, he at last obtained the lotus feet of the Supreme Personality of Godhead.

Purport

A responsible king or chief executive has many responsible duties to attend to in ruling over the citizens. The most important duty of the monarch or the government is to perform various sacrifices as enjoined in the Vedic literatures. The next duty of the king is to see that every citizen executes the prescribed duties for his partic-

ular community. It is the king's duty to see that everyone perfectly executes the duties prescribed for the *varṇa* and *āśrama* divisions of society. Besides that, as exemplified by King Pṛthu, he must develop the earth for the greatest possible production of food grains.

There are different types of great personalities — some are positive great personalities, some comparative and some superlative — but King Pṛthu exceeded all of them. He is therefore described here as *mahattamaḥ,* greater than the greatest. Mahārāja Pṛthu was a *kṣatriya,* and he discharged his *kṣatriya* duties perfectly. Similarly, *brāhmaṇas, vaiśyas* and *śūdras* can discharge their respective duties perfectly and thus at the ultimate end of life be promoted to the transcendental world, which is called *paraṁ padam. Paraṁ padam,* or the Vaikuṇṭha planets, can be achieved only by devotional service. The impersonal Brahman region is also called *paraṁ padam,* but unless one is attached to the Personality of Godhead one must again fall down to the material world from the impersonal *paraṁ padam* situation. It is said, therefore, *āruhya kṛcchreṇa paraṁ padaṁ tataḥ:* the impersonalists endeavor very strenuously to achieve the *paraṁ padam,* or impersonal *brahmajyoti,* but unfortunately, being bereft of a relationship with the Supreme Personality of Godhead, they come down again to the material world. If one flies in outer space he can go very high up, but unless he reaches a planet he must come down again to

earth. Similarly, because the impersonalists who reach the *paraṁ padam* of the impersonal *brahmajyoti* do not enter into the Vaikuṇṭha planets, they come down again to this material world and are given shelter in one of the material planets. Although they may attain Brahmaloka, or Satyaloka, all such planets are situated in the material world.

ŚB 4.21.8

सूत उवाच
तदादिराजस्य यशो विजृम्भितं
गुणैरशेषैर्गुणवत्सभाजितम् ।
क्षत्ता महाभागवत: सदस्पते
कौषारविं प्राह गृणन्तमर्चयन् ॥ ८ ॥

sūta uvāca
tad ādi-rājasya yaśo vijṛmbhitaṁ
guṇair aśeṣair guṇavat-sabhājitam
kṣattā mahā-bhāgavataḥ sadaspate
kauṣāraviṁ prāha gṛṇantam arcayan

Synonyms

sūtaḥ uvāca — Sūta Gosvāmī said; *tat* — that; *ādi-rājasya* — of the original king; *yaśaḥ* — reputation; *vijṛmbhitam* — highly qualified; *guṇaiḥ* — by qualities; *aśeṣaiḥ* — unlimited; *guṇa-vat* — fittingly; *sabhājitam* — being praised; *kṣattā* —

Vidura; *mahā-bhāgavataḥ* — the great saintly devotee; *sadaḥ-pate* — leader of the great sages; *kauṣāravim* — unto Maitreya; *prāha* — said; *gṛṇantam* — while talking; *arcayan* — offering all respectful obeisances.

Translation

Sūta Gosvāmī continued: O Śaunaka, leader of the great sages, after hearing Maitreya speak about the various activities of King Pṛthu, the original king, who was fully qualified, glorified and widely praised all over the world, Vidura, the great devotee, very submissively worshiped Maitreya Ṛṣi and asked him the following question.

ŚB 4.21.9

विदुर उवाच
सोऽभिषिक्तः पृथुर्विप्रैर्लब्धाशेषसुरार्हणः ।
बिभ्रत् स वैष्णवं तेजो बाह्वोर्याभ्यां दुदोह गाम् ॥ ९ ॥

vidura uvāca
so 'bhiṣiktaḥ pṛthur viprair
labdhāśeṣa-surārhaṇaḥ
bibhrat sa vaiṣṇavaṁ tejo
bāhvor yābhyāṁ dudoha gām

Synonyms

viduraḥ uvāca — Vidura said; *saḥ* — he (King Pṛthu); *abhiṣiktaḥ* — when enthroned; *pṛthuḥ* — King Pṛthu; *vipraiḥ* — by the great sages and *brāhmaṇas*; *labdha* — achieved; *aśeṣa* — innumerable; *sura-arhaṇaḥ* — presentations by the demigods; *bibhrat* — expanding; *saḥ* — he; *vaiṣṇavam* — who has received through Lord Viṣṇu; *tejaḥ* — strength; *bāhvoḥ* — arms; *yābhyām* — by which; *dudoha* — exploited; *gām* — the earth.

Translation

Vidura said: My dear brāhmaṇa Maitreya, it is very enlightening to understand that King Pṛthu was enthroned by the great sages and brāhmaṇas. All the demigods presented him with innumerable gifts, and he also expanded his influence upon personally receiving strength from Lord Viṣṇu. Thus he greatly developed the earth.

Purport

Because Pṛthu Mahārāja was an empowered incarnation of Lord Viṣṇu and was naturally a great Vaiṣṇava devotee of the Lord, all the demigods were pleased with him and presented different gifts to help him in exercising his royal power, and the great sages and saintly persons also joined in his coronation. Thus blessed by them, he ruled over the earth and exploited its resources for

the greatest satisfaction of the people in general. This has already been explained in the previous chapters regarding the activities of King Pṛthu. As will be apparent from the next verse, every executive head of state should follow in the footsteps of Mahārāja Pṛthu in ruling over his kingdom. Regardless of whether the chief executive is a king or president, or whether the government is monarchical or democratic, this process is so perfect that if it is followed, everyone will become happy, and thus it will be very easy for all to execute devotional service to the Supreme Personality of Godhead.

ŚB 4.21.10

को न्वस्य कीर्तिं न शृणोत्यभिज्ञो
यद्विक्रमोच्छिष्टमशेषभूपाः ।
लोकाः सपाला उपजीवन्ति काम-
मद्यापि तन्मे वद कर्म शुद्धम् ॥ १० ॥

ko nv asya kīrtiṁ na śṛṇoty abhijño
yad-vikramocchiṣṭam aśeṣa-bhūpāḥ
lokāḥ sa-pālā upajīvanti kāmam
adyāpi tan me vada karma śuddham

Synonyms

kaḥ — who; *nu* — but; *asya* — King Pṛthu; *kīrtim* — glorious activities; *na śṛṇoti* — does not hear; *abhijñaḥ* —

intelligent; *yat* — his; *vikrama* — chivalry; *ucchiṣṭam* — remnants; *aśeṣa* — innumerable; *bhūpāḥ* — kings; *lokāḥ* — planets; *sa-pālāḥ* — with their demigods; *upajīvanti* — execute livelihood; *kāmam* — desired objects; *adya api* — up to that; *tat* — that; *me* — unto me; *vada* — please speak; *karma* — activities; *śuddham* — auspicious.

Translation

Pṛthu Mahārāja was so great in his activities and magnanimous in his method of ruling that all the kings and demigods on the various planets still follow in his footsteps. Who is there who will not try to hear about his glorious activities? I wish to hear more and more about Pṛthu Mahārāja because his activities are so pious and auspicious.

Purport

Saint Vidura's purpose in hearing about Pṛthu Mahārāja over and over again was to set an example for ordinary kings and executive heads, who should all be inclined to hear repeatedly about Pṛthu Mahārāja's activities in order to also be able to rule over their kingdoms or states very faithfully for the peace and prosperity of the people in general. Unfortunately, at the present moment no one cares to hear about Pṛthu Mahārāja or to follow in his footsteps; therefore no nation in the world is either happy or

progressive in spiritual understanding, although that is the sole aim and objective of human life.

ŚB 4.21.11

मैत्रेय उवाच
गङ्गायमुनयोर्नद्योरन्तरा क्षेत्रमावसन् ।
आरब्धानेव बुभुजे भोगान् पुण्यजिहासया ॥ ११ ॥

maitreya uvāca
gaṅgā-yamunayor nadyor
antarā kṣetram āvasan
ārabdhān eva bubhuje
bhogān puṇya-jihāsayā

Synonyms

maitreyaḥ uvāca — the great saint Maitreya said; *gaṅgā* — the river Ganges; *yamunayoḥ* — of the river Yamunā; *nadyoḥ* — of the two rivers; *antarā* — between; *kṣetram* — the land; *āvasan* — living there; *ārabdhān* — destined; *eva* — like; *bubhuje* — enjoyed; *bhogān* — fortunes; *puṇya* — pious activities; *jihāsayā* — for the purpose of diminishing.

Translation

The great saintly sage Maitreya told Vidura: My dear Vidura, King Pṛthu lived in the tract of land between the two great rivers

Ganges and Yamunā. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.

Purport

The terms "pious" and "impious" are applicable only in reference to the activities of an ordinary living being. But Mahārāja Pṛthu was a directly empowered incarnation of Lord Viṣṇu; therefore he was not subject to the reactions of pious or impious activities. As we have already explained previously, when a living being is specifically empowered by the Supreme Lord to act for a particular purpose, he is called a *śaktyāveśa-avatāra.* Pṛthu Mahārāja was not only a *śaktyāveśa-avatāra* but also a great devotee. A devotee is not subjected to the reactions resulting from past deeds. In the *Brahma-saṁhitā* it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām:* for devotees the results of past pious and impious activities are nullified by the Supreme Personality of Godhead. The words *ārabdhān eva* mean "as if achieved by past deeds," but in the case of Pṛthu Mahārāja there was no question of reaction to past deeds, and thus the word *eva* is used here to indicate comparison to ordinary persons. In *Bhagavad-gītā* the Lord says, *avajānanti māṁ mūḍhāḥ.* This means that sometimes people misunderstand an incarnation of the Supreme Personality of Godhead to be an ordinary man. The Supreme Godhead, His

incarnations or His devotees may pose themselves as ordinary men, but they are never to be considered as such. Nor should an ordinary man not supported by authorized statements of the *śāstras* and *ācāryas* be accepted as an incarnation or devotee. By the evidence of *śāstra,* Sanātana Gosvāmī detected Lord Caitanya Mahāprabhu to be a direct incarnation of Kṛṣṇa, the Supreme Personality of Godhead, although Lord Caitanya never disclosed the fact. It is therefore generally recommended that the *ācārya,* or *guru,* should not be accepted as an ordinary man.

ŚB 4.21.12

सर्वत्रास्खलितादेशः सप्तद्वीपैकदण्डधृक् ।
अन्यत्र ब्राह्मणकुलादन्यत्राच्युतगोत्रतः ॥ १२ ॥

sarvatrāskhalitādeśaḥ
sapta-dvīpaika-daṇḍa-dhṛk
anyatra brāhmaṇa-kulād
anyatrācyuta-gotrataḥ

Synonyms

sarvatra — everywhere; *askhalita* — irrevocable; *ādeśaḥ* — order; *sapta-dvīpa* — seven islands; *eka* — one; *daṇḍa-dhṛk* — the ruler who holds the scepter; *anyatra* — except; *brāhmaṇa-kulāt* — *brāhmaṇas* and saintly persons; *anyatra* — except; *acyuta-gotrataḥ* — descendants of

the Supreme Personality of Godhead (Vaiṣṇavas).

Translation

Mahārāja Pṛthu was an unrivaled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brāhmaṇas and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

Purport

Sapta-dvīpa refers to the seven great islands or continents on the surface of the globe: (1) Asia, (2) Europe, (3) Africa, (4) North America, (5) South America, (6) Australia and (7) Oceania. In the modern age people are under the impression that during the Vedic period or the prehistoric ages America and many other parts of the world had not been discovered, but that is not a fact. Pṛthu Mahārāja ruled over the world many thousands of years before the so-called prehistoric age, and it is clearly mentioned here that in those days not only were all the different parts of the world known, but they were ruled by one king, Mahārāja Pṛthu. The country where Pṛthu Mahārāja resided must have been India because it is stated in the eleventh verse of this chapter that he lived in the tract of land between the rivers Ganges and Yamunā. This tract of land, which is called Brahmāvarta, consists of what

is known in the modern age as portions of Punjab and northern India. It is clear that the kings of India once ruled all the world and that their culture was Vedic.

The word *askhalita* indicates that orders by the king could not be disobeyed by anyone in the entire world. Such orders, however, were never issued to control saintly persons or the descendants of the Supreme Personality of Godhead, Viṣṇu. The Supreme Lord is known as Acyuta, and Lord Kṛṣṇa is addressed as such by Arjuna in Bhagavad-gītā (*senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta*). *Acyuta* refers to one who does not fall because He is never influenced by the modes of material nature. When a living entity falls down to the material world from his original position, he becomes *cyuta,* which means that he forgets his relationship with Acyuta. Actually every living entity is a part and parcel, or a son, of the Supreme Personality of Godhead. When influenced by the modes of material nature, a living entity forgets this relationship and thinks in terms of different species of life; but when he again comes to his original consciousness, he does not observe such bodily designations. This is indicated in *Bhagavad-gītā* (5.18) by the words *paṇḍitāḥ sama-darśinaḥ.*

Material designations create differentiation in terms of caste, color, creed, nationality, etc. Different *gotras,* or family designations, are distinctions in terms of the material body, but when one comes to Kṛṣṇa consciousness he immediately becomes one of

the Acyuta-gotra, or descendants of the Supreme Personality of Godhead, and thus becomes transcendental to all considerations of caste, creed, color and nationality.

Pṛthu Mahārāja had no control over the *brāhmaṇa-kula*, which refers to the learned scholars in Vedic knowledge, nor over the Vaiṣṇavas, who are above the considerations of Vedic knowledge. It is therefore said:

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pā-
da-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-bud-
dhir
viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ

"One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaiṣṇava in the Acyuta-gotra to belong to a certain caste or creed or who thinks of *caraṇāmṛta* or Ganges water as ordinary water is taken to be a resident of hell." (*Padma Purāṇa*)

From the facts presented in this verse, it appears that people in general should be controlled by a king until they come to the platform of Vaiṣṇavas and *brāhmaṇas,* who are not under the control of anyone. *Brāhmaṇa* refers to one who knows Brahman, or the

impersonal feature of the Absolute Truth, and a Vaiṣṇava is one who serves the Supreme Personality of Godhead.

ŚB 4.21.13

एकदासीन्महासत्रदीक्षा तत्र दिवौकसाम् ।
समाजो ब्रह्मर्षीणां च राजर्षीणां च सत्तम ॥ १३ ॥

ekadāsīn mahā-satra-
dīkṣā tatra divaukasām
samājo brahmarṣīṇāṁ ca
rājarṣīṇāṁ ca sattama

Synonyms

ekadā — once upon a time; *āsīt* — took a vow; *mahā-satra* — great sacrifice; *dīkṣā* — initiation; *tatra* — in that function; *diva-okasām* — of the demigods; *samājaḥ* — assembly; *brahma-ṛṣīṇām* — of great saintly *brāhmaṇas*; *ca* — also; *rāja-ṛṣīṇām* — of great saintly kings; *ca* — also; *sat-tama* — the greatest of devotees.

Translation

Once upon a time King Pṛthu initiated the performance of a very great sacrifice in which great saintly sages, brāhmaṇas, demigods from higher planetary systems and great saintly kings known as rājarṣis all assembled together.

Purport

In this verse the most significant point is that although King Pṛthu's residential quarters were in India, between the rivers Ganges and Yamunā, the demigods also participated in the great sacrifice he performed. This indicates that formerly the demigods used to come to this planet. Similarly, great personalities like Arjuna, Yudhiṣṭhira and many others used to visit higher planetary systems. Thus there was interplanetary communication via suitable airplanes and space vehicles.

ŚB 4.21.14

तस्मिन्नर्हत्सु सर्वेषु स्वर्चितेषु यथार्हतः ।
उत्थितः सदसो मध्ये ताराणामुडुराडिव ॥ १४ ॥

tasminn arhatsu sarveṣu
sv-arciteṣu yathārhataḥ
utthitaḥ sadaso madhye
tārāṇām uḍurāḍ iva

Synonyms

tasmin — in that great meeting; *arhatsu* — of all those who are worshipable; *sarveṣu* — all of them; *su-arciteṣu* — being worshiped according to their respective positions; *yathā-arhataḥ* — as they deserved; *utthitaḥ* — stood up; *sadasaḥ* — amongst the assembly members; *madhye* — within the midst; *tārāṇām* —

of the stars; *uḍu-rāṭ* — the moon; *iva* — like.

Translation

In that great assembly, Mahārāja Pṛthu first of all worshiped all the respectable visitors according to their respective positions. After this, he stood up in the midst of the assembly, and it appeared that the full moon had arisen amongst the stars.

Purport

According to the Vedic system, the reception of great, exalted personalities, as arranged by Pṛthu Mahārāja in that great sacrificial arena, is very important. The first procedure in receiving guests is to wash their feet, and it is learned from Vedic literature that one time when Mahārāja Yudhiṣṭhira performed a *Rājasūya-yajña*, Kṛṣṇa took charge of washing the feet of the visitors. Similarly, Mahārāja Pṛthu also arranged for the proper reception of the demigods, the saintly sages, the *brāhmaṇas* and the great kings.

ŚB 4.21.15

प्रांशुः पीनायतभुजो गौरः कञ्जारुणेक्षणः ।
सुनासः सुमुखः सौम्यः पीनांसः सुद्विजस्मितः ॥ १५ ॥

prāṁśuḥ pīnāyata-bhujo
gauraḥ kañjāruṇekṣaṇaḥ

sunāsaḥ sumukhaḥ saumyaḥ
pīnāṁsaḥ sudvija-smitaḥ

Synonyms

prāṁśuḥ — very tall; *pīna-āyata* — full and broad; *bhujaḥ* — arms; *gauraḥ* — fair-complexioned; *kañja* — lotuslike; *aruṇa-īkṣaṇaḥ* — with bright eyes resembling a morning sunrise; *su-nāsaḥ* — straight nose; *su-mukhaḥ* — with a beautiful face; *saumyaḥ* — of a grave bodily stature; *pīna-aṁsaḥ* — shoulders raised; *su* — beautiful; *dvija* — teeth; *smitaḥ* — smiling.

Translation

King Pṛthu's body was tall and sturdy, and his complexion was fair. His arms were full and broad and his eyes as bright as the rising sun. His nose was straight, his face very beautiful, and his personality grave. His teeth were set beautifully in his smiling face.

Purport

Amongst the four social orders (*brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*), the *kṣatriyas,* both men and women, are generally very beautiful. As will be apparent from the following verses, it is to be concluded that not only were Mahārāja Pṛthu's bodily features attractive, as described here, but he had specific

all-auspicious signs in his bodily construction.

As it is said, "The face is the index of the mind." One's mental constitution is exhibited by his facial features. The bodily features of a particular person are exhibited in accordance with his past deeds, for according to one's past deeds, his next bodily features — whether in human society, animal society or demigod society — are determined. This is proof of the transmigration of the soul through different types of bodies.

ŚB 4.21.16

व्यूढवक्षा बृहच्छ्रोणिर्वलिवल्गुदलोदरः ।
आवर्तनाभिरोजस्वी काञ्चनोरुरुदग्रपात् ॥ १६ ॥

vyūḍha-vakṣā bṛhac-chroṇir
vali-valgu-dalodaraḥ
āvarta-nābhir ojasvī
kāñcanorur udagra-pāt

Synonyms

vyūḍha — broad; *vakṣāḥ* — chest; *bṛhat-śroṇiḥ* — thick waist; *vali* — wrinkles; *valgu* — very beautiful; *dala* — like a leaf of a banyan tree; *udaraḥ* — abdomen; *āvarta* — coiled; *nābhiḥ* — navel; *ojasvī* — lustrous; *kāñcana* — golden; *uruḥ* — thighs; *udagra-pāt* — arched instep.

Translation

The chest of Mahārāja Pṛthu was very broad, his waist was very thick, and his abdomen, wrinkled by lines of skin, resembled in construction a leaf of a banyan tree. His navel was coiled and deep, his thighs were of a golden hue, and his instep was arched.

ŚB 4.21.17

सूक्ष्मवक्रासितस्निग्धमूर्धजः कम्बुकन्धरः ।
महाधने दुकूलाग्र्ये परिधायोपवीय च ॥ १७ ॥

sūkṣma-vakrāsita-snigdha-
mūrdhajaḥ kambu-kandharaḥ
mahā-dhane dukūlāgrye
paridhāyopavīya ca

Synonyms

sūkṣma — very fine; *vakra* — curly; *asita* — black; *snigdha* — slick; *mūrdhajaḥ* — hair on the head; *kambu* — like a conch; *kandharaḥ* — neck; *mahā-dhane* — very valuable; *dukūla-agrye* — dressed with a *dhotī*; *paridhāya* — on the upper portion of the body; *upavīya* — placed like a sacred thread; *ca* — also.

Translation

The black, slick hair on his head was very fine and curly, and his neck, like a conchshell, was decorated with auspicious lines. He

wore a very valuable dhotī, and there was a nice wrapper on the upper part of his body.

ŚB 4.21.18

व्यञ्जिताशेषगात्रश्रीर्नियमे न्यस्तभूषणः ।
कृष्णाजिनधरः श्रीमान् कुशपाणिःकृतोचितः ॥ १८ ॥

vyañjitāśeṣa-gātra-śrīr
niyame nyasta-bhūṣaṇaḥ
kṛṣṇājina-dharaḥ śrīmān
kuśa-pāṇiḥ kṛtocitaḥ

Synonyms

vyañjita — indicating; *aśeṣa* — innumerable; *gātra* — bodily; *śrīḥ* — beauty; *niyame* — regulated; *nyasta* — given up; *bhūṣaṇaḥ* — garments; *kṛṣṇa* — black; *ajina* — skin; *dharaḥ* — putting on; *śrīmān* — beautiful; *kuśa-pāṇiḥ* — having *kuśa* grass on the fingers; *kṛta* — performed; *ucitaḥ* — as it is required.

Translation

As Mahārāja Pṛthu was being initiated to perform the sacrifice, he had to leave aside his valuable dress, and therefore his natural bodily beauty was visible. It was very pleasing to see him put on a black deerskin and wear a ring of kuśa grass on his finger,

for this increased the natural beauty of his body. It appears that Mahārāja Pṛthu observed all the regulative principles before he performed the sacrifice.

ŚB 4.21.19

शिशिरस्निग्धताराक्षः समैक्षत समन्ततः ।
ऊचिवानिदमुर्वीशः सदः संहर्षयन्निव ॥ १९ ॥

śiśira-snigdha-tārākṣaḥ
samaikṣata samantataḥ
ūcivān idam urvīśaḥ
sadaḥ saṁharṣayann iva

Synonyms

śiśira — dew; *snigdha* — wet; *tārā* — stars; *akṣaḥ* — eyes; *samaikṣata* — glanced over; *samantataḥ* — all around; *ūcivān* — began to speak; *idam* — this; *urvīśaḥ* — highly elevated; *sadaḥ* — amongst the members of the assembly; *saṁharṣayan* — enhancing their pleasure; *iva* — like.

Translation

Just to encourage the members of the assembly and to enhance their pleasure, King Pṛthu glanced over them with eyes that seemed like stars in a sky wet with dew. He then spoke to them in a great voice.

ŚB 4.21.20

चारु चित्रपदं श्लक्ष्णं मृष्टं गूढमविक्लवम् ।
सर्वेषामुपकारार्थं तदा अनुवदन्निव ॥ २० ॥

cāru citra-padaṁ ślakṣṇaṁ
mṛṣṭaṁ gūḍham aviklavam
sarveṣām upakārārthaṁ
tadā anuvadann iva

Synonyms

cāru — beautiful; *citra-padam* — flowery; *ślakṣṇam* — very clear; *mṛṣṭam* — very great; *gūḍham* — meaningful; *aviklavam* — without any doubt; *sarveṣām* — for all; *upakāra-artham* — just to benefit them; *tadā* — at that time; *anuvadan* — began to repeat; *iva* — like.

Translation

Mahārāja Pṛthu's speech was very beautiful, full of metaphorical language, clearly understandable and very pleasing to hear. His words were all grave and certain. It appears that when he spoke, he expressed his personal realization of the Absolute Truth in order to benefit all who were present.

Purport

Mahārāja Pṛthu was beautiful in his external bodily features, and

his speech was also very glorious in all respects. His words, which were nicely composed in highly metaphorical ornamental language, were pleasing to hear and were not only mellow but also very clearly understandable and without doubt or ambiguity.

ŚB 4.21.21

राजोवाच
सभ्याः शृणुत भद्रं वः साधवो य इहागताः ।
सत्सु जिज्ञासुभिर्धर्ममावेद्यं स्वमनीषितम् ॥ २१ ॥

rājovāca
sabhyāḥ śṛṇuta bhadraṁ vaḥ
sādhavo ya ihāgatāḥ
satsu jijñāsubhir dharmam
āvedyaṁ sva-manīṣitam

Synonyms

rājā uvāca — the King began to speak; *sabhyāḥ* — addressing the ladies and gentlemen; *śṛṇuta* — kindly hear; *bhadram* — good fortune; *vaḥ* — your; *sādhavaḥ* — all great souls; *ye* — who; *iha* — here; *āgatāḥ* — present; *satsu* — unto the noble men; *jijñāsubhiḥ* — one who is inquisitive; *dharmam* — religious principles; *āvedyam* — must be presented; *sva-manīṣitam* — concluded by someone.

Translation

King Pṛthu said: O gentle members of the assembly, may all good fortune be upon you! May all of you great souls who have come to attend this meeting kindly hear my prayer attentively. A person who is actually inquisitive must present his decision before an assembly of noble souls.

Purport

In this verse the word *sādhavaḥ,* "all great souls," is very significant. When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists. In any meeting there are different classes of men, and therefore it is to be supposed that because Pṛthu Mahārāja was very great, he must have had several enemies present in the assembly, although they could not express themselves. Mahārāja Pṛthu, however, was concerned with persons who were gentle, and therefore he first addressed all the honest persons, not caring for the envious. He did not, however, present himself as a royal authority empowered to command everyone, for he wanted to present his statement in humble submission before the assembly of great sages and saintly persons. As a great king of the entire world, he could have given them orders, but he was so humble, meek and honest that he presented his statement for approval in order to clarify his mature decision. Everyone within this material world is conditioned by the modes of material nature and therefore has four defects. But

although Pṛthu Mahārāja was above all these, still, like an ordinary conditioned soul, he presented his statements to the great souls, sages and saintly persons present there.

ŚB 4.21.22

अहं दण्डधरो राजा प्रजानामिह योजितः ।
रक्षिता वृत्तिदः स्वेषु सेतुषु स्थापिता पृथक् ॥ २२ ॥

ahaṁ daṇḍa-dharo rājā
prajānām iha yojitaḥ
rakṣitā vṛttidaḥ sveṣu
setuṣu sthāpitā pṛthak

Synonyms

aham — I; *daṇḍa-dharaḥ* — carrier of the scepter; *rājā* — king; *prajānām* — of the citizens; *iha* — in this world; *yojitaḥ* — engaged; *rakṣitā* — protector; *vṛtti-daḥ* — employer; *sveṣu* — in their own; *setuṣu* — respective social orders; *sthāpitā* — established; *pṛthak* — differently.

Translation

King Pṛthu continued: By the grace of the Supreme Lord I have been appointed the king of this planet, and I carry the scepter to rule the citizens, protect them from all danger, and give them employment according to their respective positions in the social

order established by Vedic injunction.

Purport

A king is supposed to be appointed by the Supreme Personality of Godhead to look after the interests of his particular planet. On every planet there is a predominating person, just as we now see that in every country there is a president. If one is president or king, it should be understood that this opportunity has been given to him by the Supreme Lord. According to the Vedic system, the king is considered a representative of Godhead and is offered respects by the citizens as God in the human form of life. Actually, according to Vedic information, the Supreme Lord maintains all living entities, and especially human beings, to elevate them to the highest perfection. After many, many births in lower species, when a living entity evolves to the human form of life and in particular to the civilized human form of life, his society must be divided into four gradations, as ordered by the Supreme Personality of Godhead in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭam,* etc.). The four social orders — the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* — are natural divisions of human society, and as declared by Pṛthu Mahārāja, every man in his respective social order must have proper employment for his livelihood. It is the duty of the king or the government to insure that the people observe the social order and that they are also employed in

their respective occupational duties. In modern times, since the protection of the government or the king has been withdrawn, social order has practically collapsed. No one knows who is a *brāhmaṇa,* who is a *kṣatriya,* who is a *vaiśya* or who is a *śūdra,* and people claim to belong to a particular social order by birthright only. It is the duty of the government to reestablish social order in terms of occupational duties and the modes of material nature, for that will make the entire world population actually civilized. If it does not observe the institutional functions of the four social orders, human society is no better than animal society, in which there is never tranquillity, peace and prosperity but only chaos and confusion. Mahārāja Pṛthu, as an ideal king, strictly observed the maintenance of the Vedic social order.

Prajāyate iti prajā. The word *prajā* refers to one who takes birth. Therefore Pṛthu Mahārāja guaranteed protection for *prajānām* — all living entities who took birth in his kingdom. *Prajā* refers not only to human beings but also to animals, trees and every other living entity. It is the duty of the king to give all living entities protection and food. The fools and rascals of modern society have no knowledge of the extent of the responsibility of the government. Animals are also citizens of the land in which they happen to be born, and they also have the right to continue their existence at the cost of the Supreme Lord. The disturbance of the animal population by wholesale slaughter produces a catastrophic

future reaction for the butcher, his land and his government.

ŚB 4.21.23

तस्य मे तदनुष्ठानाद्यानाहुर्ब्रह्मवादिनः ।
लोकाः स्युः कामसन्दोहा यस्य तुष्यति दिष्टदृक् ॥ २३ ॥

tasya me tad-anuṣṭhānād
yān āhur brahma-vādinaḥ
lokāḥ syuḥ kāma-sandohā
yasya tuṣyati diṣṭa-dṛk

Synonyms

tasya — his; *me* — mine; *tat* — that; *anuṣṭhānāt* — by executing; *yān* — that which; *āhuḥ* — is spoken; *brahma-vādinaḥ* — by the experts in Vedic knowledge; *lokāḥ* — planets; *syuḥ* — become; *kāma-sandohāḥ* — fulfilling one's desirable objectives; *yasya* — whose; *tuṣyati* — becomes satisfied; *diṣṭa-dṛk* — the seer of all destiny.

Translation

Mahārāja Pṛthu said: I think that upon the execution of my duties as king, I shall be able to achieve the desirable objectives described by experts in Vedic knowledge. This destination is certainly achieved by the pleasure of the Supreme Personality of Godhead, who is the seer of all destiny.

Purport

Mahārāja Pṛthu gives special stress to the word *brahma-vādinaḥ,* "by the experts in the Vedic knowledge." *Brahma* refers to the *Vedas,* which are also known as *śabda-brahma,* or transcendental sound. Transcendental sound is not ordinary language, although it appears to be written in ordinary language. Evidence from the Vedic literature should be accepted as final authority. In the Vedic literature there is much information, and of course there is information about the execution of a king's duty. A responsible king who executes his appointed duty by giving proper protection to all living entities on his planet is promoted to the heavenly planetary system. This is also dependent upon the pleasure of the Supreme Lord. It is not that if one executes his duty properly he is automatically promoted, for promotion depends upon the satisfaction of the Supreme Personality of Godhead. It must ultimately be concluded that one can achieve the desired result of his activities upon satisfying the Supreme Lord. This is also confirmed in the First Canto, Second Chapter, of *Śrīmad-Bhāgavatam:*

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

The perfection of one's execution of his appointed duties is the ultimate satisfaction of the Supreme Lord. The word *kāma-san-dohāḥ* means "achievement of the desired result." Everyone desires to achieve the ultimate goal of life, but in modern civilization the great scientists think that man's life has no plan. This gross ignorance is very dangerous and makes civilization very risky. People do not know the laws of nature, which are the rulings of the Supreme Personality of Godhead. Because they are atheists of the first order, they have no faith in the existence of God and His rulings and therefore do not know how nature is working. This gross ignorance of the mass of people, including even the so-called scientists and philosophers, makes life a risky situation in which human beings do not know whether they are making progress in life. According to *Śrīmad-Bhāgavatam* (7.5.30), they are simply progressing to the darkest region of material existence (*adānta-gobhir viśatāṁ tamisram*). The Kṛṣṇa consciousness movement has therefore been started to give philosophers, scientists, and people in general the proper knowledge about the destiny of life. Everyone should take advantage of this movement and learn the real goal of life.

ŚB 4.21.24

य उद्धरेत्करं राजा प्रजा धर्मेष्वशिक्षयन् ।
प्रजानां शमलं भुङ्क्ते भगं च स्वं जहाति सः ॥ २४ ॥

ya uddharet karaṁ rājā
prajā dharmeṣv aśikṣayan
prajānāṁ śamalaṁ bhuṅkte
bhagaṁ ca svaṁ jahāti saḥ

Synonyms

yaḥ — anyone (king or governor); *uddharet* — exact; *karam* — taxes; *rājā* — king; *prajāḥ* — the citizens; *dharmeṣu* — in executing their respective duties; *aśikṣayan* — without teaching them how to execute their respective duties; *prajānām* — of the citizens; *śamalam* — impious; *bhuṅkte* — enjoys; *bhagam* — fortune; *ca* — also; *svam* — own; *jahāti* — gives up; *saḥ* — that king.

Translation

Any king who does not teach his citizens about their respective duties in terms of varṇa and āśrama but who simply exacts tolls and taxes from them is liable to suffer for the impious activities which have been performed by the citizens. In addition to such degradation, the king also loses his own fortune.

Purport

A king, governor or president should not take the opportunity to occupy his post without also discharging his duty. He must teach the people within the state how to observe the divisions

of *varṇa* and *āśrama*. If a king neglects to give such instructions and is simply satisfied with levying taxes, then those who share in the collection — namely, all the government servants and the head of the state — are liable to share in the impious activities of the general masses. The laws of nature are very subtle. For example, if one eats in a place which is very sinful, he shares in the resultant reaction of the sinful activities performed there. (It is a Vedic system, therefore, for a householder to call *brāhmaṇas* and Vaiṣṇavas to eat at ceremonial performances in his house because the *brāhmaṇas* and Vaiṣṇavas can immunize him from sinful activities. But it is not the duty of rigid *brāhmaṇas* and Vaiṣṇavas to accept invitations everywhere. There is, of course, no objection to taking part in feasts in which *prasāda* is distributed.) There are many subtle laws which are practically unknown to people in general, but the Kṛṣṇa consciousness movement is very scientifically distributing all this Vedic knowledge for the benefit of the people of the world.

ŚB 4.21.25

तत् प्रजा भर्तृपिण्डार्थं स्वार्थमेवानसूयवः ।
कुरुताधोक्षजधियस्तर्हि मेऽनुग्रहः कृतः ॥ २५ ॥

tat prajā bhartṛ-piṇḍārthaṁ
svārtham evānasūyavaḥ
kurutādhokṣaja-dhiyas

tarhi me 'nugrahaḥ kṛtaḥ

Synonyms

tat — therefore; *prajāḥ* — my dear citizens; *bhartṛ* — of the master; *piṇḍa-artham* — welfare after death; *sva-artham* — own interest; *eva* — certainly; *anasūyavaḥ* — without being envious; *kuruta* — just execute; *adhokṣaja* — the Supreme Personality of Godhead; *dhiyaḥ* — thinking of Him; *tarhi* — therefore; *me* — unto me; *anugrahaḥ* — mercy; *kṛtaḥ* — being done.

Translation

Pṛthu Mahārāja continued: Therefore, my dear citizens, for the welfare of your king after his death, you should execute your duties properly in terms of your positions of varṇa and āśrama and should always think of the Supreme Personality of Godhead within your hearts. By doing so, you will protect your own interests, and you will bestow mercy upon your king for his welfare after death.

Purport

The words *adhokṣaja-dhiyaḥ,* meaning "Kṛṣṇa consciousness," are very important in this verse. The king and citizens should both be Kṛṣṇa conscious; otherwise both of them will be doomed to lower species of life after death. A responsible government

must teach Kṛṣṇa consciousness very vigorously for the benefit of all. Without Kṛṣṇa consciousness, neither the state nor the citizens of the state can be responsible. Pṛthu Mahārāja therefore specifically requested the citizens to act in Kṛṣṇa consciousness, and he was also very anxious to teach them how to become Kṛṣṇa conscious. A summary of Kṛṣṇa consciousness is given in *Bhagavad-gītā* (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"Whatever you do, whatever you eat, whatever you give in charity and whatever penances you undergo should be done in Kṛṣṇa consciousness, or for the satisfaction of the Supreme Personality of Godhead." If all the people of the state, including the government servants, are taught the techniques of spiritual life, then although everyone is liable to be punished in different ways by the stringent laws of material nature, they will not be implicated.

ŚB 4.21.26

यूयं तदनुमोदध्वं पितृदेवर्षयोऽमलाः ।
कर्तुः शास्तुरनुज्ञातुस्तुल्यं यत्प्रेत्य तत्फलम् ॥ २६ ॥

yūyaṁ tad anumodadhvaṁ

pitṛ-devarṣayo 'malāḥ
kartuḥ śāstur anujñātus
tulyaṁ yat pretya tat phalam

Synonyms

yūyam — all you respectable persons who are present here; *tat* — that; *anumodadhvam* — kindly approve of my proposal; *pitṛ* — persons coming from Pitṛloka; *deva* — persons coming from the heavenly planets; *ṛṣayaḥ* — great sages and saintly persons; *amalāḥ* — those who are cleansed of all sinful activities; *kartuḥ* — the performer; *śāstuḥ* — the order-giver; *anujñātuḥ* — of the supporter; *tulyam* — equal; *yat* — which; *pretya* — after death; *tat* — that; *phalam* — result.

Translation

I request all the purehearted demigods, forefathers and saintly persons to support my proposal, for after death the result of an action is equally shared by its doer, its director and its supporter.

Purport

The government of Pṛthu Mahārāja was perfect because it was administered exactly according to the orders of the Vedic injunctions. Pṛthu Mahārāja has already explained that the chief duty of the government is to see that everyone executes his respective duty and is elevated to the platform of Kṛṣṇa consciousness.

The government should be so conducted that automatically one is elevated to Kṛṣṇa consciousness. King Pṛthu therefore wanted his citizens to cooperate fully with him, for if they assented, they would enjoy the same profit as he after death. If Pṛthu Mahārāja, as a perfect king, were elevated to the heavenly planets, the citizens who cooperated by approving of his methods would also be elevated with him. Since the Kṛṣṇa consciousness movement going on at the present moment is genuine, perfect and authorized and is following in the footsteps of Pṛthu Mahārāja, anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Kṛṣṇa consciousness.

ŚB 4.21.27

अस्ति यज्ञपतिर्नाम केषाञ्चिदर्हसत्तमाः ।
इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः क्वचिद्भुवः ॥ २७ ॥

asti yajña-patir nāma
keṣāñcid arha-sattamāḥ
ihāmutra ca lakṣyante
jyotsnāvatyaḥ kvacid bhuvaḥ

Synonyms

asti — there must be; *yajña-patiḥ* — the enjoyer of all sacrifices; *nāma* — of the name; *keṣāñcit* — in the opinion

of some; *arha-sattamāḥ* — O most respectable; *iha* — in this material world; *amutra* — after death; *ca* — also; *lakṣyante* — it is visible; *jyotsnā-vatyaḥ* — powerful, beautiful; *kvacit* — somewhere; *bhuvaḥ* — bodies.

Translation

My dear respectable ladies and gentlemen, according to the authoritative statements of śāstra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?

Purport

Pṛthu Mahārāja's sole aim in ruling his kingdom was to raise the citizens to the standard of God consciousness. Since there was a great assembly in the arena of sacrifice, there were different types of men present, but he was especially interested in speaking to those who were not atheists. It has already been explained in the previous verses that Pṛthu Mahārāja advised the citizens to become *adhokṣaja-dhiyaḥ,* which means God conscious, or Kṛṣṇa conscious, and in this verse he specifically presents the authority of *śāstra,* even though his father was a number-one atheist who did not abide by the injunctions mentioned in the Vedic *śāstras,* who

practically stopped all sacrificial performances, and who so disgusted the *brāhmaṇas* that they not only dethroned him but cursed and killed him. Atheistic men do not believe in the existence of God, and thus they understand everything which is happening in our daily affairs to be due to physical arrangement and chance. Atheists believe in the atheistic Sāṅkhya philosophy of the combination of *prakṛti* and *puruṣa*. They believe only in matter and hold that matter under certain conditions of amalgamation gives rise to the living force, which then appears as *puruṣa,* the enjoyer; then, by a combination of matter and the living force, the many varieties of material manifestation come into existence. Nor do atheists believe in the injunctions of the *Vedas.* According to them, all the Vedic injunctions are simply theories that have no practical application in life. Taking all this into consideration, Pṛthu Mahārāja suggested that theistic men will solidly reject the views of the atheists on the grounds that there cannot be many varieties of existence without the plan of a superior intelligence. Atheists very vaguely explain that these varieties of existence occur simply by chance, but the theists who believe in the injunctions of the *Vedas* must reach all their conclusions under the direction of the *Vedas.*

In the *Viṣṇu Purāṇa* it is said that the entire *varṇāśrama* institution is meant to satisfy the Supreme Personality of Godhead. The rules and regulations set up for the execution of the duties of *brāh-*

maṇas, kṣatriyas, vaiśyas and *śūdras* or *brahmacārīs, gṛhasthas, vānaprasthas* and *sannyāsīs* are all meant to satisfy the Supreme Lord. At the present moment, although the so-called *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* have lost their original culture, they claim to be *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* by birthright. Yet they have rejected the proposition that such social and spiritual orders are especially meant for worship of Lord Viṣṇu. The dangerous Māyāvāda theory set forth by Śaṅkarācārya — that God is impersonal — does not tally with the injunctions of the *Vedas.* Śrī Caitanya Mahāprabhu therefore described the Māyāvādī philosophers as the greatest offenders against the Personality of Godhead. According to the Vedic system, one who does not abide by the orders of the *Vedas* is called a *nāstika,* or atheist. When Lord Buddha preached his theory of nonviolence, he was obliged to deny the authority of the *Vedas,* and for this reason he was considered by the followers of the *Vedas* to be a *nāstika.* But although Śrī Caitanya Mahāprabhu very clearly enunciated that the followers of Lord Buddha's philosophy are *nāstikas,* or atheists, because of their denial of the authority of the *Vedas,* He considered the Śaṅkarites, who wanted to establish Vedic authority by trickery and who actually followed the Māyāvāda philosophy of Buddha's school, to be more dangerous than the Buddhists themselves. The Śaṅkarite philosophers' theory that we have to imagine a shape of God is more dangerous

than denial of the existence of God. Notwithstanding all the philosophical theorizing by atheists or Māyāvādīs, the followers of Kṛṣṇa consciousness rigidly live according to the injunctions given in *Bhagavad-gītā*, which is accepted as the essence of all Vedic scripture. In *Bhagavad-gītā* (18.46) it is said:

yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection." This indicates that the Supreme Personality of Godhead is the original source of everything, as described in the *Vedānta-sūtra* (*janmādy asya yataḥ*). The Lord Himself also confirms in *Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ:* "I am the origin of everything." The Supreme Personality of Godhead is the original source of all emanations, and at the same time, as Paramātmā, He is spread all over existence. The Absolute Truth is therefore the Supreme Personality of Godhead, and every living being is meant to satisfy the Supreme Godhead by performing his respective duty (*sva-karmaṇā tam abhyarcya*). Mahārāja Pṛthu wanted to introduce this formula amongst his citizens.

The most important point in human civilization is that while one

engages in different occupational duties, he must try to satisfy the Supreme Lord by the execution of such duties. That is the highest perfection of life. *Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam:* by discharging one's prescribed duty, one can become very successful in life if he simply satisfies the Supreme Personality of Godhead. The vivid example is Arjuna. He was a *kṣatriya,* his duty was to fight, and by executing his prescribed duty he satisfied the Supreme Lord and therefore became perfect. Everyone should follow this principle. The atheists, who do not, are condemned in Bhagavad-gītā (16.19) by the following statement: *tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān.* In this verse it is clearly said that persons who are envious of the Supreme Personality of Godhead are the lowest of mankind and are very mischievous. Under the regulative principles of the Supreme, such mischievous persons are thrown into the darkest region of material existence and are born of *asuras,* or atheists. Birth after birth, such *asuras* go still further down, finally to animal forms like those of tigers or similar ferocious beasts. Thus for millions of years they have to remain in darkness without knowledge of Kṛṣṇa.

The Supreme Personality of Godhead is known as Puruṣottama, or the best of all living entities. He is a person like all other living entities, but He is the leader or the best of all living beings. That is stated in the *Vedas* also: *nityo nityānāṁ cetanaś cetanānām.* He is the chief of all eternals, the chief of all living entities, and He is

complete and full. He has no need to derive benefit by interfering with the affairs of other living entities, but because He is the maintainer of all, He has the right to bring them to the proper standard so that all living entities may become happy. A father wants all of his children to become happy under his direction. Similarly, God, or Kṛṣṇa, the Supreme Personality of Godhead, has the right to see that all living entities are happy. There is no possibility of becoming happy within this material world. The father and the sons are eternal, but if a living entity does not come to the platform of his eternal life of bliss and knowledge, there is no question of happiness. Although Puruṣottama, the best of all living entities, has no benefit to derive from the common living entities, He does have the right to discriminate between their right and wrong ways. The right way is the path of activities meant to satisfy the Supreme Personality of Godhead, as we have already discussed (*svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam*). A living entity may engage in any occupational duty, but if he wants to have perfection in his duties, he must satisfy the Supreme Lord. As such, one who pleases Him gets better facilities for living, but one who displeases Him gets involved in undesirable situations.

It is therefore concluded that there are two kinds of duties — mundane duty and duty performed for the sake of *yajña,* or sacrifice (*yajñārthāt karma*). Any *karma* (activity) one performs which

is not for the purpose of *yajña* is a cause of bondage. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Viṣṇu has to be performed; otherwise work binds one to this material world." (Bg. 3.9) *Karma-bandhanaḥ,* or the bondage of *karma,* is administered under the regulations of the stringent laws of material nature. Material existence is a struggle to conquer the impediments put forth by material nature. The *asuras* are always fighting to overcome these impediments, and by the illusory power of material nature the foolish living entities work very hard within this material world and take this to be happiness. This is called *māyā.* In that hard struggle for existence, they deny the existence of the supreme authority, Puruṣottama, the Supreme Personality of Godhead.

In order to regulate the activities of the living entities, God has given us codes, just as a king gives codes of law in a state, and whoever breaks the law is punished. Similarly, the Lord has given the infallible knowledge of the *Vedas,* which are not contaminated by the four defects of human life — namely the tendency to commit mistakes, to be illusioned, to cheat and to have imperfect senses. If we do not take direction from the *Vedas* but act whimsically according to our own choice, we are sure to be punished by the laws of the Lord, who offers different types of bodies in the 8,400,000 species of forms. Material existence, or the sense gratification process, is conducted according to the type of body

we are given by *prakṛti,* or material nature. As such, there must be divisions of pious and impious activities (*puṇya* and *pāpa*). In Bhagavad-gītā (7.28) it is clearly stated:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"One who has completely surpassed the resultant activities of the impious path of life [this is possible only when one engages exclusively in pious activities] can understand his eternal relationship with the Supreme Personality of Godhead. Thus one engages in the Lord's transcendental loving service." This life of engaging always in the loving service of the Lord is called *adhokṣaja-dhiyaḥ,* or a life of Kṛṣṇa consciousness, which King Pṛthu meant his citizens to follow.

The different varieties of life and of material existence do not come about by chance and necessity; they are different arrangements made by the Supreme Lord in terms of the pious and impious activities of the living entities. By performing pious activities one can take birth in a good family in a good nation, one can get a beautiful body, or one can become very well educated or very rich. We see, therefore, that in different places and in different planets there are different standards of life, bodily features

and educational statuses, all awarded by the Supreme Personality of Godhead according to pious or impious activities. Varieties of life, therefore, develop not by chance but by prearrangement. There is a plan, which is already outlined in the Vedic knowledge. One has to take advantage of this knowledge and mold his life in such a way that at the end, especially in the human form of life, he may go back home, back to Godhead, by practicing Kṛṣṇa consciousness.

The theory of chance can best be explained in the Vedic literature by the words *ajñāta-sukṛti,* which refer to pious activities performed without the actor's knowledge. But these are also planned. For example, Kṛṣṇa comes like an ordinary human being, He comes as a devotee like Lord Caitanya, or He sends His representative, the spiritual master, or pure devotee. This is also the planned activity of the Supreme Personality of Godhead. They come to canvass and educate, and thus a person in the illusory energy of the Supreme Lord gets a chance to mix with them, talk with them and take lessons from them, and somehow or other if a conditioned soul surrenders to such personalities and by intimate association with them chances to become Kṛṣṇa conscious, he is saved from the material conditions of life. Kṛṣṇa therefore instructs:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja

ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The word *sarva-pāpebhyaḥ* means "from all sinful activities." A person who surrenders unto Him by utilizing the chance to associate with the pure devotee, spiritual master or other authorized incarnations of Godhead, like Pṛthu Mahārāja, is saved by Kṛṣṇa. Then his life becomes successful.

ŚB 4.21.28-29

मनोरुत्तानपादस्य ध्रुवस्यापि महीपतेः ।
प्रियव्रतस्य राजर्षेरङ्गस्यास्मत्पितुः पितुः ॥ २८ ॥
ईदृशानामथान्येषामजस्य च भवस्य च ।
प्रह्लादस्य बलेश्चापि कृत्यमस्ति गदाभृता ॥ २९ ॥

manor uttānapādasya
dhruvasyāpi mahīpateḥ
priyavratasya rājarṣer
aṅgasyāsmat-pituḥ pituḥ

īdṛśānām athānyeṣām
ajasya ca bhavasya ca
prahlādasya baleś cāpi
kṛtyam asti gadābhṛtā

Synonyms

manoḥ — of Manu (Svāyambhuva Manu); *uttānapādasya* — of Uttānapāda, the father of Dhruva Mahārāja; *dhruvasya* — of Dhruva Mahārāja; *api* — certainly; *mahī-pateḥ* — of the great king; *priyavratasya* — of Priyavrata, in the family of Mahārāja Dhruva; *rājarṣeḥ* — of great saintly kings; *aṅgasya* — of the name Aṅga; *asmat* — my; *pituḥ* — of my father; *pituḥ* — of the father; *īdṛśānām* — of such personalities; *atha* — also; *anyeṣām* — of others; *ajasya* — of the supreme immortal; *ca* — also; *bhavasya* — of the living entities; *ca* — also; *prahlādasya* — of Mahārāja Prahlāda; *baleḥ* — of Mahārāja Bali; *ca* — also; *api* — certainly; *kṛtyam* — acknowledged by them; *asti* — there is; *gadā-bhṛtā* — the Supreme Personality of Godhead, who carries a club.

Translation

This is confirmed not only by the evidence of the Vedas but also by the personal behavior of great personalities like Manu, Uttānapāda, Dhruva, Priyavrata and my grandfather Aṅga, as well as by many other great personalities and ordinary living entities, exemplified by Mahārāja Prahlāda and Bali, all of whom are theists, believing in the existence of the Supreme Personality of Godhead, who carries a club.

Purport

Narottama dāsa Ṭhākura states that one has to ascertain the right path for his activities by following in the footsteps of great saintly persons and books of knowledge under the guidance of a spiritual master (*sādhu-śāstra-guru-vākya*). A saintly person is one who follows the Vedic injunctions, which are the orders of the Supreme Personality of Godhead. The word *guru* refers to one who gives proper direction under the authority of the Vedic injunctions and according to the examples of the lives of great personalities. The best way to mold one's life is to follow in the footsteps of the authorized personalities like those mentioned herein by Pṛthu Mahārāja, beginning with Svāyambhuva Manu. The safest path in life is to follow such great personalities, especially those mentioned in the *Śrīmad-Bhāgavatam*. The *mahājanas,* or great personalities, are Brahmā, Lord Śiva, Nārada Muni, Manu, the Kumāras, Prahlāda Mahārāja, Bali Mahārāja, Yamarāja, Bhīṣma, Janaka, Śukadeva Gosvāmī and Kapila Muni.

ŚB 4.21.30

दौहित्रादीनृते मृत्योः शोच्यान् धर्मविमोहितान् ।
वर्गस्वर्गापवर्गाणां प्रायेणैकात्म्यहेतुना ॥ ३० ॥

dauhitrādīn ṛte mṛtyoḥ
śocyān dharma-vimohitān
varga-svargāpavargāṇāṁ

prāyeṇaikātmya-hetunā

Synonyms

dauhitra-ādīn — grandsons like my father, Vena; *ṛte* — except; *mṛtyoḥ* — of personified death; *śocyān* — abominable; *dharma-vimohitān* — bewildered on the path of religion; *varga* — religion, economic development, sense gratification and liberation; *svarga* — elevation to the heavenly planets; *apavargāṇām* — being freed from material contamination; *prāyeṇa* — almost always; *eka* — one; *ātmya* — the Supreme Personality of Godhead; *hetunā* — on account of.

Translation

Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation or elevation to the heavenly planets is the Supreme Personality of Godhead.

Purport

King Vena, the father of Pṛthu Mahārāja, was condemned by the *brāhmaṇas* and saintly persons because of his denying the existence of the Supreme Personality of Godhead and rejecting the method of satisfying Him by performance of Vedic sacrifice.

In other words, he was an atheist, who did not believe in the existence of God, and who consequently stopped all Vedic ritualistic ceremonies in his kingdom. Pṛthu Mahārāja considered King Vena's character abominable because Vena was foolish regarding the execution of religious performances. Atheists are of the opinion that there is no need to accept the authority of the Supreme Personality of Godhead to be successful in religion, economic development, sense gratification or liberation. According to them, *dharma,* or religious principles, are meant to establish an imaginary God to encourage one to become moral, honest and just so that the social orders may be maintained in peace and tranquillity. Furthermore, they say that actually there is no need to accept God for this purpose, for if one follows the principles of morality and honesty, that is sufficient. Similarly, if one makes nice plans and works very hard for economic development, automatically the result of economic development will come. Similarly, sense gratification also does not depend on the mercy of the Supreme Personality of Godhead, for if one earns enough money by any process, one will have sufficient opportunity for sense gratification. Insofar as liberation is concerned, they say that there is no need to talk of liberation because after death everything is finished. Pṛthu Mahārāja, however, did not accept the authority of such atheists, headed by his father, who was the grandson of death personified. Generally, a daughter inherits the

qualities of her father, and a son gets the qualities of his mother. Thus Mṛtyu's daughter, Sunīthā, got all the qualities of her father, and Vena inherited the qualities of his mother. A person who is always subjected to the rules and regulations of repeated birth and death cannot accommodate anything beyond materialistic ideas. Since King Vena was such a man, he did not believe in the existence of God. Modern civilization agrees with the principles of King Vena, but factually if we scrutinizingly study all the conditions of religion, economic development, sense gratification and liberation, we must accept the principles of the authority of the Supreme Personality of Godhead. According to Vedic literature, religion consists only of the codes of law given by God.

If one does not accept the authority of the Supreme Godhead in matters of religion and morality, one must explain why two persons of the same moral standard achieve different results. It is generally found that even if two men have the same moral standards of ethics, honesty and morality, their positions are still not the same. Similarly, in economic development it is seen that if two men work very hard day and night, still the results are not the same. One person may enjoy great opulence without even working, whereas another person, although working very hard, does not even get two sufficient meals a day. Similarly, in the matter of sense gratification, sometimes one who has sufficient food is still not happy in his family affairs or sometimes

is not even married, whereas another person, even though not economically well off, has the greatest opportunity for sense gratification. Even an animal like a hog or a dog may have greater opportunities for sense gratification than a human being. Aside from liberation, even if we consider only the preliminary necessities of life — *dharma, artha* and *kāma* (religion, economic development and sense gratification) — we will see that they are not the same for everyone. Therefore it must be accepted that there is someone who determines the different standards. In conclusion, not only for liberation must one depend on the Lord, but even for ordinary necessities in this material world. Pṛthu Mahārāja therefore indicated that in spite of having rich parents, children are sometimes not happy. Similarly, in spite of valuable medicine administered by a competent physician, sometimes a patient dies; or in spite of having a big safe boat, sometimes a man drowns. We may thus struggle to counteract impediments offered by material nature, but our attempts cannot be successful unless we are favored by the Supreme Personality of Godhead.

ŚB 4.21.31

यत्पादसेवाभिरुचिस्तपस्विना-
मशेषजन्मोपचितं मलं धियः ।
सद्यः क्षिणोत्यन्वहमेधती सती
यथा पदाङ्गुष्ठविनिःसृता सरित् ॥ ३१ ॥

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit

Synonyms

yat-pāda — whose lotus feet; *sevā* — service; *abhiruciḥ* — inclination; *tapasvinām* — persons undergoing severe penances; *aśeṣa* — innumerable; *janma* — birth; *upacitam* — acquire; *malam* — dirtiness; *dhiyaḥ* — mind; *sadyaḥ* — immediately; *kṣiṇoti* — destroys; *anvaham* — day after day; *edhatī* — increasing; *satī* — being; *yathā* — as; *pada-aṅguṣṭha* — the toes of His lotus feet; *viniḥsṛtā* — emanating from; *sarit* — water.

Translation

By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.

Purport

In India, one can actually see that a person who takes a bath in the Ganges waters daily is almost free from all kinds of diseases. A very respectable *brāhmaṇa* in Calcutta never took a doctor's medicine. Even though he sometimes felt sick, he would not accept medicine from the physician but would simply drink Ganges water, and he was always cured within a very short time. The glories of Ganges water are known to Indians and to ourselves also. The river Ganges flows by Calcutta. Sometimes within the water there are many stools and other dirty things which are washed away from neighboring mills and factories, but still thousands of men take baths in the Ganges water, and they are very healthy as well as spiritually inclined. That is the effect of Ganges water. The Ganges is glorified because it emanates from the toes of the lotus feet of the Lord. Similarly, if one takes to the service of the lotus feet of the Lord, or takes to Kṛṣṇa consciousness, he is immediately cleansed of the many dirty things which have accumulated in his innumerable births. We have seen that in spite of the very black record of their past lives, persons who take to Kṛṣṇa consciousness become perfectly cleansed of all dirty things and make spiritual progress very swiftly. Therefore Pṛthu Mahārāja advises that without the benediction of the Supreme Lord one cannot make advancement, either in so-called morality, economic development or sense gratification. One should therefore take to the service of the Lord, or Kṛṣṇa consciousness, and thus very soon become

a perfect man, as confirmed in Bhagavad-gītā (*kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati*). Being a responsible king, Pṛthu Mahārāja recommends that everyone take shelter of the Supreme Personality of Godhead and thus be immediately purified. Lord Śrī Kṛṣṇa also says in Bhagavad-gītā that simply by surrendering unto Him one is immediately relieved of all sinful reactions. As Kṛṣṇa takes away all the sinful reactions of a person immediately upon his surrender unto Him, similarly the external manifestation of Kṛṣṇa, the representative of Kṛṣṇa who acts as the mercy of the Supreme Personality of Godhead, takes all the resultant actions of the sinful life of the disciple immediately after the disciple's initiation. Thus if the disciple follows the principles instructed by the spiritual master, he remains purified and is not contaminated by the material infection.

Śrī Caitanya Mahāprabhu therefore stated that the spiritual master who plays the part of Kṛṣṇa's representative has to consume all the sinful reactions of his disciple. Sometimes a spiritual master takes the risk of being overwhelmed by the sinful reactions of the disciples and undergoes a sort of tribulation due to their acceptance. Śrī Caitanya Mahāprabhu therefore advised that one not accept many disciples.

ŚB 4.21.32

विनिर्धुताशेषमनोमल: पुमा-

नसङ्गविज्ञानविशेषवीर्यवान् ।
यदङ्घ्रिमूले कृतकेतनः पुन-
र्न संसृतिं क्लेशवहां प्रपद्यते ॥ ३२ ॥

vinirdhutāśeṣa-mano-malaḥ pumān
asaṅga-vijñāna-viśeṣa-vīryavān
yad-aṅghri-mūle kṛta-ketanaḥ punar
na saṁsṛtiṁ kleśa-vahāṁ prapadyate

Synonyms

vinirdhuta — being specifically cleansed; *aśeṣa* — unlimited; *manaḥ-malaḥ* — mental speculation or the dirt accumulated in the mind; *pumān* — the person; *asaṅga* — being disgusted; *vijñāna* — scientifically; *viśeṣa* — particularly; *vīrya-vān* — being strengthened in *bhakti-yoga*; *yat* — whose; *aṅghri* — lotus feet; *mūle* — at the root of; *kṛta-ketanaḥ* — taken shelter; *punaḥ* — again; *na* — never; *saṁsṛtim* — material existence; *kleśa-vahām* — full of miserable conditions; *prapadyate* — takes to.

Translation

When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation, and he manifests renunciation. This is possible only when one is strengthened by prac-

ticing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries.

Purport

As stated by Lord Caitanya Mahāprabhu in His *Śikṣāṣṭaka* instructions, by the chanting of the holy name of the Lord — Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare — or by the process of hearing and chanting of the glories of the Lord, one's mind is gradually cleansed of all dirt. Due to our material association since time immemorial, we have accumulated heaps of dirty things in our minds. The total effect of this takes place when a living entity identifies himself with his body and is thus entrapped by the stringent laws of material nature and put into the cycle of repeated birth and death under the false impression of bodily identification. When one is strengthened by practicing *bhakti-yoga,* his mind is cleansed of this misunderstanding, and he is no longer interested in material existence or in sense gratification.

Bhakti, or devotional service, is characterized by *vairāgya* and *jñāna. Jñāna* refers to understanding that one is not his body, and *vairāgya* means disinterest in sense gratification. These two primary principles of separation from material bondage can be realized on the strength of *bhakti-yoga.* Thus when a devotee

is fixed in the loving service of the lotus feet of the Lord, he will never come back to this material existence after quitting his body, as confirmed in Bhagavad-gītā by the Lord (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*).

In this verse the word *vijñāna* is specifically important. *Jñāna,* the knowledge of spiritual identity that one attains when he does not consider himself to be the body, is explained in Bhagavad-gītā as *brahma-bhūta,* the revival of spiritual realization. In the conditioned state of material existence one cannot be spiritually realized because he identifies himself materially. The understanding of the distinction between material existence and spiritual existence is called *jñāna.* After coming to the platform of *jñāna,* or the *brahma-bhūta* state, one ultimately comes to devotional service, in which he completely understands his own position and the position of the Supreme Personality of Godhead. This understanding is explained here as *vijñāna-viśeṣa.* The Lord says, therefore, that knowledge of Him is *vijñāna,* science. In other words, when one is strengthened by scientific knowledge of the Supreme Personality of Godhead, his position of liberation is guaranteed. In Bhagavad-gītā (9.2), the science of devotional service is described as *pratyakṣāvagamaṁ dharmyam,* direct understanding of the principles of religion by realization.

By practicing *bhakti-yoga,* one can directly perceive his advancement in spiritual life. In other practices — like *karma-yo-*

ga, *jñāna-yoga* and *dhyāna-yoga* — one may not be confident about his progress, but in *bhakti-yoga* one can become directly aware of his progress in spiritual life, just as a person who eats can understand that his hunger is satisfied. Our false appetite for enjoyment and lordship of the material world is due to a prominence of passion and ignorance. By *bhakti-yoga* these two qualities are diminished, and one becomes situated in the mode of goodness. Gradually surpassing the mode of goodness, one is situated in pure goodness, which is not contaminated by the material qualities. When thus situated, a devotee no longer has any doubts; he knows that he will not come back to this material world.

ŚB 4.21.33

तमेव यूयं भजतात्मवृत्तिभि-
र्मनोवचःकायगुणैः स्वकर्मभिः ।
अमायिनः कामदुघाङ्घ्रिपङ्कजं
यथाधिकारावसितार्थसिद्धयः ॥ ३३ ॥

tam eva yūyaṁ bhajatātma-vṛttibhir
mano-vacaḥ-kāya-guṇaiḥ sva-karmabhiḥ
amāyinaḥ kāma-dughāṅghri-paṅkajaṁ
yathādhikārāvasitārtha-siddhayaḥ

Synonyms

tam — unto Him; *eva* — certainly; *yūyam* — all you citizens; *bhajata* — worship; *ātma* — own; *vṛttibhiḥ* — occupational duty; *manaḥ* — mind; *vacaḥ* — words; *kāya* — body; *guṇaiḥ* — by the particular qualities; *sva-karmabhiḥ* — by occupational duties; *amāyinaḥ* — without reservation; *kāma-dugha* — fulfilling all desires; *aṅghri-paṅkajam* — the lotus feet; *yathā* — as far as; *adhikāra* — ability; *avasita-artha* — fully convinced of one's interest; *siddhayaḥ* — satisfaction.

Translation

Pṛthu Mahārāja advised his citizens: Engaging your minds, your words, your bodies and the results of your occupational duties, and being always open-minded, you should all render devotional service to the Lord. According to your abilities and the occupations in which you are situated, you should engage your service at the lotus feet of the Supreme Personality of Godhead with full confidence and without reservation. Then you will surely be successful in achieving the final objective in your lives.

Purport

As stated in the Eighteenth Chapter of *Bhagavad-gītā, sva-karmaṇā tam abhyarcya:* one has to worship the Supreme Personality of Godhead by one's occupational duties. This necessitates accepting the principle of four *varṇas* and four *āśramas*. Pṛthu

Mahārāja therefore says, *guṇaiḥ sva-karmabhiḥ*. This phrase is explained in Bhagavad-gītā. *Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* "The four castes (the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*) are created by the Supreme Personality of Godhead according to the material modes of nature and the particular duties discharged in those modes." A person who is situated in the mode of goodness is certainly more intelligent than others. Therefore he can practice the brahminical activities — namely speaking the truth, controlling the senses, controlling the mind, remaining always clean, practicing tolerance, having full knowledge about one's self-identity, and understanding devotional service. In this way, if he engages himself in the loving service of the Lord as an actual *brāhmaṇa,* his aim to achieve the final interest of life is attained. Similarly, the *kṣatriya's* duties are to give protection to the citizens, to give all his possessions in charity, to be strictly Vedic in the management of state affairs and to be unafraid to fight whenever there is an attack by enemies. In this way, a *kṣatriya* can satisfy the Supreme Personality of Godhead by his occupational duties. Similarly, a *vaiśya* can satisfy the Supreme Godhead by properly executing his occupational duties — engaging himself in producing foodstuffs, giving protection to cows, and trading if necessary when there is an excess of agricultural production. Similarly, because *śūdras* do not have ample intelligence, they should simply engage as workers to

serve the higher statuses of social life. Everyone's aim should be to satisfy the Supreme Personality of Godhead by engaging his mind in thinking always of Kṛṣṇa, his words in always offering prayers to the Lord or preaching about the glories of the Lord, and his body in executing the service required to satisfy the Lord. As there are four divisions within our body — the head, the arms, the belly and the legs — similarly, human society, taken as a whole, is divided into four classes of men according to their material qualities and occupational duties. Thus the brahminical or intelligent men have to execute the duty of the head, the *kṣatriyas* must fulfill the duty of the arms, the *vaiśya* class must fulfill the duty of the belly, and the *śūdras* must fulfill the duty of the legs. In executing the prescribed duties of life, no one is higher or lower; there are such divisions as "higher" and "lower," but since there is actually a common interest — to satisfy the Supreme Personality of Godhead — there are no distinctions between them.

The question may be raised that since the Lord is supposed to be worshiped by great demigods like Lord Brahmā, Lord Śiva and others, how can an ordinary human being on this planet serve Him? This is clearly explained by Pṛthu Mahārāja by the use of the word *yathādhikāra*, "according to one's ability." If one sincerely executes his occupational duty, that will be sufficient. One does not need to become like Lord Brahmā, Lord Śiva, Indra, Lord Caitanya or Rāmānujācārya, whose capabilities are certainly

far above ours. Even a *śūdra,* who is in the lowest stage of life according to the material qualities, can achieve the same success. Anyone can become successful in devotional service provided he displays no duplicity. It is explained here that one must be very frank and open-minded (*amāyinaḥ*). To be situated in a lower status of life is not a disqualification for success in devotional service. The only qualification is that whether one is a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* he must be open, frank and free from reservations. Then, by performing his particular occupational duty under the guidance of a proper spiritual master, he can achieve the highest success in life. As confirmed by the Lord Himself, *striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim* (Bg. 9.32). It does not matter what one is, whether a *brāhmaṇa, kṣatriya, vaiśya, śūdra* or a degraded woman. If one engages himself seriously in devotional service, working with body, mind and intelligence, he is sure to be successful in going back home, back to Godhead. The Lord's lotus feet are described here as *kāma-dughāṅghri-paṅkajam* because they have all power to fulfill the desires of everyone. A devotee is happy even in this life because although in material existence we have many needs, all his material needs are satisfied, and when he at last quits his body, he goes back home, back to Godhead, without a doubt.

ŚB 4.21.34

असाविहानेकगुणोऽगुणोऽध्वरः
पृथग्विधद्रव्यगुणक्रियोक्तिभिः ।
सम्पद्यतेऽर्थाशयलिङ्गनामभि-
र्विशुद्धविज्ञानघनः स्वरूपतः ॥ ३४ ॥

asāv ihāneka-guṇo 'guṇo 'dhvaraḥ
pṛthag-vidha-dravya-guṇa-kriyoktibhiḥ
sampadyate 'rthāśaya-liṅga-nāmabhir
viśuddha-vijñāna-ghanaḥ svarūpataḥ

Synonyms

asau — the Supreme Personality of Godhead; *iha* — in this material world; *aneka* — various; *guṇaḥ* — qualities; *aguṇaḥ* — transcendental; *adhvaraḥ* — *yajña*; *pṛthak-vidha* — varieties; *dravya* — physical elements; *guṇa* — ingredients; *kriyā* — performances; *uktibhiḥ* — by chanting different *mantras*; *sampadyate* — is worshiped; *artha* — interest; *āśaya* — purpose; *liṅga* — form; *nāmabhiḥ* — name; *viśuddha* — without contamination; *vijñāna* — science; *ghanaḥ* — concentrated; *sva-rūpataḥ* — in His own form.

Translation

The Supreme Personality of Godhead is transcendental and not contaminated by this material world. But although He is con-

centrated spirit soul without material variety, for the benefit of the conditioned soul He nevertheless accepts different types of sacrifice performed with various material elements, rituals and mantras and offered to the demigods under different names according to the interests and purposes of the performers.

Purport

For material prosperity there are recommendations in the *Vedas* for various types of *yajña* (sacrifice). In *Bhagavad-gītā* (3.10) it is confirmed that Lord Brahmā created all living entities, including human beings and demigods, and advised them to perform *yajña* according to their material desires (*saha-yajñāḥ prajāḥ sṛṣṭvā*). These performances are called *yajñas* because their ultimate goal is to satisfy the Supreme Personality of Godhead, Viṣṇu. The purpose of performing *yajñas* is to get material benefit, but because the aim is to simultaneously satisfy the Supreme Lord, such *yajñas* have been recommended in the *Vedas*. Such performances are, of course, known as *karma-kāṇḍa,* or material activities, and all material activities are certainly contaminated by the three modes of material nature. Generally the *karma-kāṇḍa* ritualistic ceremonies are performed in the mode of passion, yet the conditioned souls, both human beings and demigods, are obliged to perform these *yajñas* because without them one cannot be happy at all.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that these *karma-kāṇḍa* ritualistic ceremonies, although contaminated, contain touches of devotional service because whenever there is a performance of any *yajña,* Lord Viṣṇu is given a central position. This is very important because even a little endeavor to please Lord Viṣṇu is *bhakti* and is of great value. A tinge of *bhakti* purifies the material nature of the performances, which by devotional service gradually come to the transcendental position. Therefore although such *yajñas* are superficially material activities, the results are transcendental. Such *yajñas* as Sūrya-yajña, Indra-yajña and Candra-yajña are performed in the names of the demigods, but these demigods are bodily parts of the Supreme Personality of Godhead. The demigods cannot accept sacrificial offerings for themselves, but they can accept them for the Supreme Personality of Godhead, just as a departmental tax collector of a government cannot collect taxes for his personal account but can realize them for the government. Any *yajña* performed with this complete knowledge and understanding is described in Bhagavad-gītā as *brahmārpaṇam*, or a sacrifice offered to the Supreme Personality of Godhead. Since no one but the Supreme Lord can enjoy the results of sacrifice, the Lord says that He is the actual enjoyer of all sacrifices (*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*). Sacrifices should be performed with this view in mind. As stated in *Bhagavad-gītā* (4.24):

brahmārpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ
brahma-karma-samādhinā

"A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature." The performer of sacrifices must always keep in view that the sacrifices mentioned in the *Vedas* are meant to satisfy the Supreme Personality of Godhead. *Viṣṇur ārādhyate panthāḥ* (*Viṣṇu Purāṇa* 3.8.9). Anything material or spiritual done for the satisfaction of the Supreme Lord is understood to be an actual *yajña,* and by performing such *yajñas* one gets liberation from material bondage. The direct method of getting liberation from material bondage is devotional service, comprising the nine following methods:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

(Bhāg. 7.5.23)

This ninefold process is described in this verse as *viśuddha-vi-*

jñāna-ghanaḥ, or satisfying the Supreme Personality of Godhead directly by transcendental knowledge concentrated on the form of the Supreme Lord, Viṣṇu. This is the best method for satisfying the Supreme Lord. One who cannot take to this direct process, however, should take the indirect process of performing *yajñas* for the satisfaction of Viṣṇu, or Yajña. Viṣṇu is therefore called *yajña-pati. Śriyaḥ patiṁ yajña-patiṁ jagat-patim* (Bhāg. 2.9.15).

The Supreme Personality of Godhead's deep scientific knowledge is concentrated to the supreme point. For example, medical science knows some things superficially, but doctors do not know exactly how things happen in the body. Lord Kṛṣṇa, however, knows everything in detail. Therefore His knowledge is *vijñāna-ghana* because it does not have any of the defects of material science. The Supreme Personality of Godhead is *viśuddha-vijñāna-ghana,* concentrated transcendental knowledge; therefore, even though He accepts *karma-kāṇḍīya* materialistic *yajñas,* He always remains in a transcendental position. Therefore, the mention of *aneka-guṇa* refers to the Supreme Personality of Godhead's many transcendental qualities, for He is not affected by the material qualities. The different kinds of material paraphernalia or physical elements are also gradually transformed into spiritual understanding because ultimately there is no difference between material and spiritual qualities, for everything emanates from the Supreme Spirit. This is realized by a gradual process of realization

and purification. One vivid example of this is Dhruva Mahārāja, who took to meditation in the forest to achieve material benefit but ultimately became spiritually advanced and did not want any benediction for material profit. He was simply satisfied with the association of the Supreme Lord. *Āśaya* means "determination." Generally a conditioned soul has the determination for material profit, but when these desires for material profit are satisfied through performance of *yajña,* one gradually achieves the spiritual platform. Then his life becomes perfect. *Śrīmad-Bhāgavatam* (2.3.10) therefore recommends:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

Everyone — whether *akāma* (a devotee), *sarva-kāma* (a *karmī*) or *mokṣa-kāma* (a *jñānī* or *yogī*) — is encouraged to worship the Supreme Personality of Godhead by the direct method of devotional service. In this way one can get both material and spiritual profit simultaneously.

ŚB 4.21.35

प्रधानकालाशयधर्मसङ्ग्रहे
शरीर एष प्रतिपद्य चेतनाम् ।
क्रियाफलत्वेन विभुर्विभाव्यते

यथानलो दारुषु तद्गुणात्मकः ॥ ३५ ॥

pradhāna-kālāśaya-dharma-saṅgrahe
śarīra eṣa pratipadya cetanām
kriyā-phalatvena vibhur vibhāvyate
yathānalo dāruṣu tad-guṇātmakaḥ

Synonyms

pradhāna — material nature; *kāla* — time; *āśaya* — desire; *dharma* — occupational duties; *saṅgrahe* — aggregate; *śarīre* — body; *eṣaḥ* — this; *pratipadya* — accepting; *cetanām* — consciousness; *kriyā* — activities; *phalatvena* — by the result of; *vibhuḥ* — the Supreme Personality of Godhead; *vibhāvyate* — manifested; *yathā* — as much as; *analaḥ* — fire; *dāruṣu* — in the wood; *tat-guṇa-ātmakaḥ* — according to shape and quality.

Translation

The Supreme Personality of Godhead is all-pervading, but He is also manifested in different types of bodies which arise from a combination of material nature, time, desires and occupational duties. Thus different types of consciousness develop, just as fire, which is always basically the same, blazes in different ways according to the shape and dimension of firewood.

Purport

The Supreme Personality of Godhead constantly lives with the individual soul as Paramātmā. The individual soul has awareness in accord with his material body, which he attains by virtue of *prakṛti,* or material nature. The material ingredients are activated by the force of time, and thus the three material modes of nature are manifested. According to his association with the three modes of nature, the living entity develops a particular type of body. In animal life, the material mode of ignorance is so prominent that there is very little chance of realizing the Paramātmā, who is also present within the heart of the animal; but in the human form of life, because of developed consciousness (*cetanām*), one can be transferred from ignorance and passion to goodness by the results of his activities (*kriyā-phalatvena*). A human being is therefore advised to associate with spiritually advanced personalities. The *Vedas* (*Muṇḍaka Upaniṣad* 1.2.12) give the direction *tad-vijñānārthaṁ sa gurum evābhigacchet:* in order to reach the perfection of life or to understand the real constitutional position of the living entity, one must approach the spiritual master. *Gurum evābhigacchet* — one *must;* it is not optional. It is imperative that one approach the spiritual master, for by such association one proportionately develops his consciousness toward the Supreme Personality of Godhead. The highest perfection of such consciousness is called Kṛṣṇa consciousness. According to the body given by *prakṛti,* or nature, one's consciousness is present;

according to the development of consciousness, one's activities are performed; and according to the purity of such activities, one realizes the Supreme Personality of Godhead, who is present in everyone's heart. The example given herein is very appropriate: fire is always the same, but according to the size of the fuel or burning wood, the fire appears to be straight, curved, small, big, etc.

According to the development of consciousness, God realization is present. In the human form of life it is recommended, therefore, that one undergo the different types of penances and austerities described in *Bhagavad-gītā* (*karma-yoga, jñāna-yoga, dhyāna-yoga* and *bhakti-yoga*). Like a staircase, *yoga* has different steps for reaching the topmost floor, and according to one's position upon the staircase, he is understood to be situated in *karma-yoga, jñāna-yoga, dhyāna-yoga* or *bhakti-yoga*. Of course, *bhakti-yoga* is the topmost step on the staircase of realization of the Supreme Personality of Godhead. In other words, according to one's development in consciousness, one realizes his spiritual identity, and thus when one's existential position is purified fully, he becomes situated in *brahmānanda,* which is ultimately unlimited. Therefore the *saṅkīrtana* movement contributed by the Supreme Personality of Godhead as Lord Caitanya is the direct and easiest process for coming to the purest form of consciousness — Kṛṣṇa consciousness, the platform on which the Supreme Personality

is fully realized. Directions for performing different types of *yajñas* are specifically arranged for the highest realization of the Supreme Lord, as confirmed in Bhagavad-gītā by the Lord Himself. The Supreme Personality of Godhead is realized according to the proportion of one's surrender: *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham* (Bg. 4.11). Full surrender, however, occurs when a man is perfectly in knowledge: *bahūnāṁ janmanām ante jñānavān māṁ prapadyate* (Bg. 7.19).

ŚB 4.21.36

अहो ममामी वितरन्त्यनुग्रहं
हरिं गुरुं यज्ञभुजामधीश्वरम् ।
स्वधर्मयोगेन यजन्ति मामका
निरन्तरं क्षोणितले दृढव्रताः ॥ ३६ ॥

aho mamāmī vitaranty anugrahaṁ
hariṁ guruṁ yajña-bhujām adhīśvaram
sva-dharma-yogena yajanti māmakā
nirantaraṁ kṣoṇi-tale dṛḍha-vratāḥ

Synonyms

aho — O all of you; *mama* — unto me; *amī* — all of them; *vitaranti* — distributing; *anugraham* — mercy; *harim* — the Supreme Personality of Godhead; *gurum* — the supreme spiritual master; *yajña-bhujām* — all the demigods eligible

to accept *yajña* offerings; *adhīśvaram* — the supreme master; *sva-dharma* — occupational duties; *yogena* — by dint of; *yajanti* — worship; *māmakāḥ* — having a relationship with me; *nirantaram* — incessantly; *kṣoṇi-tale* — on the surface of the globe; *dṛḍha-vratāḥ* — with firm determination.

Translation

The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshiping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.

Purport

Mahārāja Pṛthu's advice to his citizens to take to devotional service is now concluded in two ways. He has repeatedly advised persons who are neophytes to engage themselves in devotional service according to the capacities of the different orders of social and spiritual life, but here he specifically thanks those already engaged in such devotional service to the Supreme Personality of Godhead, who is actually the enjoyer of all sacrificial ceremonies and who is also the supreme teacher as *antaryāmī,* or Paramātmā. There is specific mention of the word *gurum,* which

indicates the Supreme Personality as *caitya-guru*. The Supreme Godhead in His Paramātmā feature is present in everyone's heart, and He is always trying to induce the individual soul to surrender unto Him and to engage in devotional service; therefore He is the original spiritual master. He manifests Himself as spiritual master both internally and externally to help the conditioned soul both ways. Therefore He has been mentioned herein as *gurum*. It appears, however, that in the time of Mahārāja Pṛthu all the people on the surface of the globe were his subjects. Most of them — in fact, almost all of them — were engaged in devotional service. Therefore he thanked them in a humble way for engaging in devotional service and thus bestowing their mercy upon him. In other words, in a state where the citizens and the head of state are engaged in devotional service unto the Supreme Personality of Godhead, they help one another and are mutually benefited.

ŚB 4.21.37

मा जातु तेजः प्रभवेन्महर्द्धिभि-
स्तितिक्षया तपसा विद्यया च ।
देदीप्यमानेऽजितदेवतानां
कुले स्वयं राजकुलाद् द्विजानाम् ॥ ३७ ॥

mā jātu tejaḥ prabhaven maharddhibhis
titikṣayā tapasā vidyayā ca
dedīpyamāne 'jita-devatānāṁ

kule svayaṁ rāja-kulād dvijānām

Synonyms

mā — never do it; *jātu* — at any time; *tejaḥ* — supreme power; *prabhavet* — exhibit; *mahā* — great; *ṛddhibhiḥ* — by opulence; *titikṣayā* — by tolerance; *tapasā* — penance; *vidyayā* — by education; *ca* — also; *dedīpyamāne* — upon those who are already glorified; *ajita-devatānām* — Vaiṣṇavas, or the devotees of the Supreme Personality of Godhead; *kule* — in the society; *svayam* — personally; *rāja-kulāt* — greater than the royal family; *dvijānām* — of the *brāhmaṇas.*

Translation

The brāhmaṇas and Vaiṣṇavas are personally glorified by their characteristic powers of tolerance, penance, knowledge and education. By dint of all these spiritual assets, Vaiṣṇavas are more powerful than royalty. It is therefore advised that the princely order not exhibit its material prowess before these two communities and should avoid offending them.

Purport

Pṛthu Mahārāja has explained in the previous verse the importance of devotional service for both the rulers and the citizens of the state. Now he explains how one can be steadily fixed in devotional service. Śrī Caitanya Mahāprabhu, while instructing

Śrīla Rūpa Gosvāmī, has compared the devotional service of the Lord with a creeper. A creeper has a feeble stem and requires the support of a tree to grow, and while growing it requires sufficient protection so that it may not be lost. While describing the system of protection for the creeper of devotional service, Śrī Caitanya Mahāprabhu has especially stressed protection from offenses unto the lotus feet of Vaiṣṇavas. Such offenses are called *vaiṣṇava-aparādha. Aparādha* means "offense." If one commits *vaiṣṇava-aparādhas,* all of his progress in devotional service will be checked. Even though one is very much advanced in devotional service, if he commits offenses at the feet of a Vaiṣṇava, his advancement is all spoiled. In the *śāstras* it is found that a very great *yogī,* Durvāsā Muni, committed a *vaiṣṇava-aparādha* and thus for one full year had to travel all over the universe, even to Vaikuṇṭhaloka, to defend himself from the offense. At last, even when he approached the Supreme Personality of Godhead in Vaikuṇṭha, he was refused protection. Therefore one should be very careful about committing offenses at the feet of a Vaiṣṇava. The most grievous type of *vaiṣṇava-aparādha* is called *gurv-aparādha,* which refers to offenses at the lotus feet of the spiritual master. In the chanting of the holy name of the Supreme Personality of Godhead, this *gurv-aparādha* is considered the most grievous offense. *Guror avajñā śruti-śāstra-nindanam* (*Padma Purāṇa*). Among the ten offenses committed against the chanting of the

holy name, the first offenses are disobedience of the spiritual master and blasphemy of the Vedic literature.

The simple definition of *Vaiṣṇava* is given by Śrī Caitanya Mahāprabhu: a person who immediately reminds one of the Supreme Personality of Godhead, Kṛṣṇa, is a Vaiṣṇava. In this verse, both Vaiṣṇavas and *brāhmaṇas* are mentioned. A Vaiṣṇava is a learned *brāhmaṇa* and is therefore designated as *brāhmaṇa-vaiṣṇava, brāhmaṇa-paṇḍita* or as a Vaiṣṇava and *brāhmaṇa.* In other words, a Vaiṣṇava is supposed to be a *brāhmaṇa* already, but a *brāhmaṇa* may not be a pure Vaiṣṇava. When a person understands his pure identity, *brahma-jānāti,* he immediately becomes a *brāhmaṇa.* In the *brāhmaṇa* stage, one's understanding of the Absolute Truth is mainly based on the impersonal view. When a *brāhmaṇa,* however, rises to the platform of personal understanding of the Supreme Godhead, he becomes a Vaiṣṇava. A Vaiṣṇava is transcendental even to a *brāhmaṇa.* In the material conception, the position of a *brāhmaṇa* is the highest in human society, but a Vaiṣṇava is transcendental even to a *brāhmaṇa.* Both the *brāhmaṇa* and Vaiṣṇava are spiritually advanced. A *brāhmaṇa's* qualifications are mentioned in *Bhagavad-gītā* as truthfulness, mental equanimity, control of the senses, the power of tolerance, simplicity, knowledge of the Absolute Truth, firm faith in the scriptures, and practical application of the brahminical qualities in life. In addition to all these qualifications, when one

fully engages in the transcendental loving service of the Lord, he becomes a Vaiṣṇava. Pṛthu Mahārāja warns his citizens who are actually engaged in the devotional service of the Lord to take care against offenses to the *brāhmaṇas* and Vaiṣṇavas. Offenses at their lotus feet are so destructive that even the descendants of Yadu who were born in the family of Lord Kṛṣṇa were destroyed due to offenses at their feet. The Supreme Personality of Godhead cannot tolerate any offense at the lotus feet of *brāhmaṇas* and Vaiṣṇavas. Sometimes, due to their powerful positions, princes or government servants neglect the position of *brāhmaṇas* and Vaiṣṇavas, not knowing that because of their offense they will be ruined.

ŚB 4.21.38

ब्रह्मण्यदेवः पुरुषः पुरातनो
नित्यं हरिर्यच्चरणाभिवन्दनात् ।
अवाप लक्ष्मीमनपायिनीं यशो
जगत्पवित्रं च महत्तमाग्रणीः ॥ ३८ ॥

brahmaṇya-devaḥ puruṣaḥ purātano
nityaṁ harir yac-caraṇābhivandanāt
avāpa lakṣmīm anapāyinīṁ yaśo
jagat-pavitraṁ ca mahattamāgraṇīḥ

Synonyms

brahmaṇya-devaḥ — the Lord of the brahminical culture; *puruṣaḥ* — the Supreme Personality; *purātanaḥ* — the oldest; *nityam* — eternal; *hariḥ* — the Personality of Godhead; *yat* — whose; *caraṇa* — lotus feet; *abhivandanāt* — by means of worshiping; *avāpa* — obtained; *lakṣmīm* — opulences; *anapāyinīm* — perpetually; *yaśaḥ* — reputation; *jagat* — universal; *pavitram* — purified; *ca* — also; *mahat* — great; *tama* — supreme; *agraṇīḥ* — foremost.

Translation

The Supreme Personality of Godhead, the ancient, eternal Godhead, who is foremost amongst all great personalities, obtained the opulence of His staunch reputation, which purifies the entire universe, by worshiping the lotus feet of those brāhmaṇas and Vaiṣṇavas.

Purport

The Supreme Person is described herein as *brahmaṇya-deva. Brahmaṇya* refers to the *brāhmaṇas,* the Vaiṣṇavas or the brahminical culture, and *deva* means "worshipable Lord." Therefore unless one is on the transcendental platform of being a Vaiṣṇava or on the highest platform of material goodness (as a *brāhmaṇa*), he cannot appreciate the Supreme Personality of Godhead. In the lower stages of ignorance and passion, it is difficult to appreciate

or understand the Supreme Lord. Therefore the Lord is described herein as the worshipable Deity for persons in brahminical and Vaiṣṇava culture:

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

(*Viṣṇu Purāṇa* 1.19.65)

Lord Kṛṣṇa, the Supreme Personality of Godhead, is the prime protector of brahminical culture and the cow. Without knowing and respecting these, one cannot realize the science of God, and without this knowledge, any welfare activities or humanitarian propaganda cannot be successful. The Lord is *puruṣa*, or the supreme enjoyer. Not only is He the enjoyer when He appears as a manifested incarnation, but He is the enjoyer since time immemorial, from the very beginning (*purātanaḥ*), and eternally (*nityam*). *Yac-caraṇābhivandanāt:* Pṛthu Mahārāja said that the Supreme Personality of Godhead attained this opulence of eternal fame simply by worshiping the lotus feet of the *brāhmaṇas*. In the Bhagavad-gītā it is said that the Lord does not need to work to achieve material gain. Since He is perpetually supremely perfect, He does not need to obtain anything, but still it is said that He obtained His opulences by worshiping the lotus

feet of the *brāhmaṇas*. These are His exemplary actions. When Lord Śrī Kṛṣṇa was in Dvārakā, He offered His respects by bowing down at the lotus feet of Nārada. When Sudāmā Vipra came to His house, Lord Kṛṣṇa personally washed his feet and gave him a seat on His personal bed. Although He is the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa offered His respects to Mahārāja Yudhiṣṭhira and Kuntī. The Lord's exemplary behavior is to teach us. We should learn from His personal behavior how to give protection to the cow, how to cultivate brahminical qualities and how to respect the *brāhmaṇas* and the Vaiṣṇavas. The Lord says in Bhagavad-gītā (3.21), *yad yad ācarati śreṣṭhas tat tad evetaro janaḥ:* "If the leading personalities behave in a certain manner, others follow them automatically." Who can be more of a leading personality than the Supreme Personality of Godhead, and whose behavior could be more exemplary? It is not that He needed to do all these things to acquire material gain, but all of these acts were performed just to teach us how to behave in this material world.

The Supreme Personality of Godhead is described herein as *mahattama-agraṇīḥ.* Within this material world, the *mahattamas,* or great personalities, are Lord Brahmā and Lord Śiva, but He is above them all. *Nārāyaṇaḥ paro 'vyaktāt:* the Supreme Personality of Godhead is in a transcendental position, above everything created within this material world. His opulence, His riches, His beauty, His wisdom, His knowledge, His renunciation and

His reputation are all *jagat-pavitram*, universally purifying. The more we discuss His opulences, the more the universe becomes purer and purer. In the material world, the opulences possessed by a material person are never fixed. Today one may be a very rich man, but tomorrow he may become poor; today one is very famous, but tomorrow he may be infamous. Materially obtained opulences are never fixed, but all six opulences perpetually exist in the Supreme Personality of Godhead, not only in the spiritual world, but also in this material world. Lord Kṛṣṇa's reputation is fixed, and His book of wisdom, *Bhagavad-gītā*, is still honored. Everything pertaining to the Supreme Personality of Godhead is eternally existing.

ŚB 4.21.39

यत्सेवयाशेषगुहाशयः स्वराड्
विप्रप्रियस्तुष्यति काममीश्वरः ।
तदेव तद्धर्मपरैर्विनीतैः
सर्वात्मना ब्रह्मकुलं निषेव्यताम् ॥ ३९ ॥

yat-sevayāśeṣa-guhāśayaḥ sva-rāḍ
vipra-priyas tuṣyati kāmam īśvaraḥ
tad eva tad-dharma-parair vinītaiḥ
sarvātmanā brahma-kulaṁ niṣevyatām

Synonyms

yat — whose; *sevayā* — by serving; *aśeṣa* — unlimited; *guhā-āśayaḥ* — dwelling within the heart of everyone; *sva-rāṭ* — but still fully independent; *vipra-priyaḥ* — very dear to the *brāhmaṇas* and Vaiṣṇavas; *tuṣyati* — becomes satisfied; *kāmam* — of desires; *īśvaraḥ* — the Supreme Personality of Godhead; *tat* — that; *eva* — certainly; *tat-dharma-paraiḥ* — by following in the footsteps of the Lord; *vinītaiḥ* — by humbleness; *sarva-ātmanā* — in all respects; *brahma-kulam* — the descendants of *brāhmaṇas* and Vaiṣṇavas; *niṣevyatām* — always being engaged in their service.

Translation

The Supreme Personality of Godhead, who is everlastingly independent and who exists in everyone's heart, is very pleased with those who follow in His footsteps and engage without reservation in the service of the descendants of brāhmaṇas and Vaiṣṇavas, for He is always dear to brāhmaṇas and Vaiṣṇavas and they are always dear to Him.

Purport

It is said that the Lord is most pleased when He sees one engage in the service of His devotee. He does not need any service from anyone because He is complete, but it is in our own interest to offer all kinds of services to the Supreme Personality of Godhead. These

services can be offered to the Supreme Person not directly but through the service of *brāhmaṇas* and Vaiṣṇavas. Śrīla Narottama dāsa Ṭhākura sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā,* which means that unless one serves the Vaiṣṇavas and *brāhmaṇas,* one cannot get liberation from the material clutches. Śrīla Viśvanātha Cakravartī Ṭhākura also says, *yasya prasādād bhagavat-prasādaḥ:* by satisfying the senses of the spiritual master, one can satisfy the senses of the Supreme Personality of Godhead. Thus this behavior is not only mentioned in scriptures but also followed by *ācāryas.* Pṛthu Mahārāja advised his citizens to follow the exemplary behavior of the Lord Himself and thus engage in the service of *brāhmaṇas* and Vaiṣṇavas.

ŚB 4.21.40

पुमाँल्लभेतानतिवेलमात्मनः
प्रसीदतोऽत्यन्तशमं स्वतः स्वयम् ।
यन्नित्यसम्बन्धनिषेवया ततः
परं किमत्रास्ति मुखं हविर्भुजाम् ॥ ४० ॥

pumāḻ labhetānativelam ātmanaḥ
prasīdato 'tyanta-śamaṁ svataḥ svayam
yan-nitya-sambandha-niṣevayā tataḥ
paraṁ kim atrāsti mukhaṁ havir-bhujām

Synonyms

pumān — a person; *labheta* — can achieve; *anati-velam* — without delay; *ātmanaḥ* — of his soul; *prasīdataḥ* — being satisfied; *atyanta* — the greatest; *śamam* — peace; *svataḥ* — automatically; *svayam* — personally; *yat* — whose; *nitya* — regular; *sambandha* — relationship; *niṣevayā* — by dint of service; *tataḥ* — after that; *param* — superior; *kim* — what; *atra* — here; *asti* — there is; *mukham* — happiness; *haviḥ* — clarified butter; *bhujām* — those who drink.

Translation

By regular service to the brāhmaṇas and Vaiṣṇavas, one can clear the dirt from his heart and thus enjoy supreme peace and liberation from material attachment and be satisfied. In this world there is no fruitive activity superior to serving the brāhmaṇa class, for this can bring pleasure to the demigods, for whom the many sacrifices are recommended.

Purport

In Bhagavad-gītā (2.65) it is said, *prasāde sarva-duḥkhānāṁ hānir asyopajāyate.* Unless one is self-satisfied, he cannot be free from the miserable conditions of material existence. Therefore it is essential to render service to the *brāhmaṇas* and Vaiṣṇavas to achieve the perfection of self-satisfaction. Śrīla Narottama dāsa Ṭhākura therefore says:

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

"Birth after birth I desire to serve the lotus feet of the *ācāryas* and live in a society of devotees." A spiritual atmosphere can be maintained only by living in a society of devotees and by serving the orders of the *ācāryas*. The spiritual master is the best *brāhmaṇa*. At present, in the Age of Kali, it is very difficult to render service to the *brāhmaṇa-kula,* or the *brāhmaṇa* class. The difficulty, according to the *Varāha Purāṇa,* is that demons, taking advantage of Kali-yuga, have taken birth in *brāhmaṇa* families. *Rākṣasāḥ kalim āśritya jāyante brahma-yoniṣu* (*Varāha Purāṇa*). In other words, in this age there are many so-called caste *brāhmaṇas* and caste *gosvāmīs* who, taking advantage of the *śāstra* and of the innocence of people in general, claim to be *brāhmaṇas* and Vaiṣṇavas by hereditary right. One will not derive any benefit by rendering service to such false *brāhmaṇa-kulas.* One must therefore take shelter of a bona fide spiritual master and his associates and should also render service to them, for such activity will greatly help the neophyte in attaining full satisfaction. This has been very clearly explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his explanation of the verse *vyavasāyātmikā buddhir ekeha kuru-nandana* (Bg. 2.41). By actually following the regulative principles of *bhakti-yoga* as recommended by Śrīla Narottama dāsa Ṭhākura, one can very

quickly come to the transcendental platform of liberation, as explained in this verse (*atyanta-śamam*).

The particular use of the word *anativelam,* "without delay," is very significant because simply by serving *brāhmaṇas* and Vaiṣṇavas one can get liberation. There is no need to undergo severe penances and austerities. The vivid example of this is Nārada Muni himself. In his previous birth, he was simply a maidservant's son, but he got the opportunity to serve exalted *brāhmaṇas* and Vaiṣṇavas, and thus in his next life he not only became liberated, but became famous as the supreme spiritual master of the entire Vaiṣṇava disciplic succession. According to the Vedic system, therefore, it is customarily recommended that after performing a ritualistic ceremony one should feed the *brāhmaṇas.*

ŚB 4.21.41

अश्नात्यनन्तः खलु तत्त्वकोविदैः
श्रद्धाहुतं यन्मुख इज्यनामभिः ।
न वै तथा चेतनया बहिष्कृते
हुताशने पारमहंस्यपर्यगुः ॥ ४१ ॥

aśnāty anantaḥ khalu tattva-kovidaiḥ
śraddhā-hutaṁ yan-mukha ijya-nāmabhiḥ
na vai tathā cetanayā bahiṣ-kṛte
hutāśane pāramahaṁsya-paryaguḥ

Synonyms

aśnāti — eats; *anantaḥ* — the Supreme Personality of Godhead; *khalu* — nevertheless; *tattva-kovidaiḥ* — persons in knowledge of the Absolute Truth; *śraddhā* — faith; *hutam* — offering fire sacrifices; *yat-mukhe* — whose mouth; *ijya-nāmabhiḥ* — by different names of demigods; *na* — never; *vai* — certainly; *tathā* — as much; *cetanayā* — by living force; *bahiḥ-kṛte* — being bereft of; *huta-aśane* — in the fire sacrifice; *pāramahaṁsya* — regarding devotees; *paryaguḥ* — never goes away.

Translation

Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees.

Purport

According to Vedic injunctions, a fire sacrifice is held in order to give food to the Supreme Personality of Godhead in the names of the different demigods. While performing a fire sacrifice, one pronounces the word *svāhā* in *mantras* such as *indrāya*

svāhā and *ādityāya svāhā*. These *mantras* are uttered to satisfy the Supreme Personality of Godhead through demigods such as Indra and Āditya, for the Supreme Personality of Godhead says:

nāhaṁ tiṣṭhāmi vaikuṇṭhe
yoginām̐ hṛdayeṣu vā
tatra tiṣṭhāmi nārada
yatra gāyanti mad-bhaktāḥ

"I am not in Vaikuṇṭha nor in the hearts of the *yogīs*. I remain where My devotees engage in glorifying My activities." It is to be understood that the Supreme Personality of Godhead does not leave the company of His devotees.

Fire is certainly devoid of life, but devotees and *brāhmaṇas* are the living representatives of the Supreme Lord. Therefore to feed *brāhmaṇas* and Vaiṣṇavas is to feed the Supreme Personality of Godhead directly. It may be concluded that instead of offering fire sacrifices, one should offer foodstuffs to *brāhmaṇas* and Vaiṣṇavas, for that process is more effective than fire *yajña*. The vivid example of this principle in action was given by Advaita Prabhu. When He performed the *śrāddha* ceremony for His father, He first of all called Haridāsa Ṭhākura and offered him food. It is the practice that after finishing the *śrāddha* ceremony one should offer food to an elevated *brāhmaṇa*. But Advaita Prabhu offered food first to Haridāsa Ṭhākura, who had taken

his birth in a Muhammadan family. Therefore Haridāsa Ṭhākura asked Advaita Prabhu why He was doing something which might jeopardize His position in *brāhmaṇa* society. Advaita Prabhu replied that He was feeding millions of first-class *brāhmaṇas* by offering the food to Haridāsa Ṭhākura. He was prepared to talk with any learned *brāhmaṇa* on this point and prove definitely that by offering food to a pure devotee like Haridāsa Ṭhākura, He was equally as blessed as He would have been by offering food to thousands of learned *brāhmaṇas.* When performing sacrifices, one offers oblations to the sacrificial fire, but when such oblations are offered to Vaiṣṇavas, they are certainly more effective.

ŚB 4.21.42

यद्ब्रह्म नित्यं विरजं सनातनं
श्रद्धातपोमङ्गलमौनसंयमैः ।
समाधिना बिभ्रति हार्थदृष्टये
यत्रेदमादर्श इवावभासते ॥ ४२ ॥

yad brahma nityaṁ virajaṁ sanātanaṁ
śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ
samādhinā bibhrati hārtha-dṛṣṭaye
yatredam ādarśa ivāvabhāsate

Synonyms

yat — that which; *brahma* — the brahminical culture; *nityam* —

eternally; *virajam* — without contamination; *sanātanam* — without beginning; *śraddhā* — faith; *tapaḥ* — austerity; *maṅgala* — auspicious; *mauna* — silence; *saṁyamaiḥ* — controlling the mind and senses; *samādhinā* — with full concentration; *bibhrati* — illuminates; *ha* — as he did it; *artha* — the real purpose of the *Vedas*; *dṛṣṭaye* — for the purpose of finding out; *yatra* — wherein; *idam* — all this; *ādarśe* — in a mirror; *iva* — like; *avabhāsate* — manifests.

Translation

In brahminical culture a brāhmaṇa's transcendental position is eternally maintained because the injunctions of the Vedas are accepted with faith, austerity, scriptural conclusions, full sense and mind control, and meditation. In this way the real goal of life is illuminated, just as one's face is fully reflected in a clear mirror.

Purport

Since it is described in the previous verse that feeding a living *brāhmaṇa* is more effective than offering oblations in a fire sacrifice, in this verse it is now clearly described what brāhmaṇism is and who a *brāhmaṇa* is. In the Age of Kali, taking advantage of the fact that by feeding a *brāhmaṇa* one obtains a more effective result than by performing sacrifices, a class of men with

no brahminical qualifications claim the eating privilege known as *brāhmaṇa-bhojana* simply on the basis of their birth in *brāhmaṇa* families. In order to distinguish this class of men from the real *brāhmaṇas,* Mahārāja Pṛthu is giving an exact description of a *brāhmaṇa* and brahminical culture. One should not take advantage of his position simply to live like a fire without light. A *brāhmaṇa* must be fully conversant with the Vedic conclusion, which is described in Bhagavad-gītā. *Vedaiś ca sarvair aham eva vedyaḥ* (Bg. 15.15). The Vedic conclusion — the ultimate understanding, or Vedānta understanding — is knowledge of Kṛṣṇa. Actually that is a fact because simply by understanding Kṛṣṇa as He is, as described in Bhagavad-gītā (*janma karma ca me divyam evaṁ yo vetti tattvataḥ*), one becomes a perfect *brāhmaṇa.* The *brāhmaṇa* who knows Kṛṣṇa perfectly well is always in a transcendental position. This is also confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service and who does not fall down in any circumstance at once transcends the modes of material nature and thus comes to the level of Brahman."

Therefore a devotee of Lord Kṛṣṇa is actually a perfect *brāhmaṇa.* His situation is transcendental, for he is free from the four defects of conditional life, which are the tendencies to commit mistakes, to be illusioned, to cheat and to possess imperfect senses. A perfect Vaiṣṇava, or Kṛṣṇa conscious person, is always in this transcendental position because he speaks according to Kṛṣṇa and His representative. Because Vaiṣṇavas speak exactly according to the tune of Kṛṣṇa, whatever they say is free from these four defects. For example, Kṛṣṇa says in *Bhagavad-gītā* that everyone should always think of Him, everyone should become His devotee, offer Him obeisances and worship Him, and ultimately everyone should surrender unto Him. These devotional activities are transcendental and free from mistakes, illusion, cheating and imperfection. Therefore anyone who is a sincere devotee of Lord Kṛṣṇa and who preaches this cult, speaking only on the basis of Kṛṣṇa's instructions, is understood to be *virajam,* or free from the defects of material contamination. A genuine *brāhmaṇa* or Vaiṣṇava therefore depends eternally on the conclusion of the *Vedas* or Vedic versions presented by the Supreme Personality of Godhead Himself. Only from Vedic knowledge can we understand the actual position of the Absolute Truth, who, as described in *Śrīmad-Bhāgavatam,* is manifested in three features — namely impersonal Brahman, localized Paramātmā and, at last, the Supreme Personality of Godhead. This knowledge is

perfect from time immemorial, and the brahminical or Vaiṣṇava culture depends on this principle eternally. One should therefore study the *Vedas* with faith, not only for one's personal knowledge, but for the sake of spreading this knowledge and these activities through real faith in the words of the Supreme Personality of Godhead and the *Vedas.*

In this verse the word *maṅgala,* "auspicious," is very significant. Śrīla Śrīdhara Svāmī quotes that to do what is good and to reject what is not good is called *maṅgala,* or auspicious. To do what is good means to accept everything favorable to the discharge of devotional service, and to reject what is not good means to reject everything not favorable for discharging devotional service. In our Kṛṣṇa consciousness movement, we accept this principle by rejecting four prohibited items — namely illicit sex life, intoxication, gambling and flesh-eating — and accepting the daily chanting of at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* and meditation three times a day by chanting the Gāyatrī *mantra.* In this way one can keep his brahminical culture and spiritual strength intact. By following these principles of devotional service strictly, chanting twenty-four hours a day the *mahā-mantra* — Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare — one makes positive progress in spiritual life and ultimately becomes completely fit to see the Supreme Personality of Godhead face to face. Because the

ultimate goal of studying or understanding the Vedic knowledge is to find Kṛṣṇa, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Kṛṣṇa, the Absolute Truth, very distinctly, as one can see one's own face completely reflected in a clear mirror. The conclusion is, therefore, that a *brāhmaṇa* does not become a *brāhmaṇa* simply because he is a living entity or is born in a *brāhmaṇa* family; he must possess all the qualities mentioned in the *śāstras* and practice the brahminical principles in his life. Thus he ultimately becomes a fully Kṛṣṇa conscious person and can understand what Kṛṣṇa is. How a devotee continuously sees Kṛṣṇa face to face within his heart is described in the *Brahma-saṁhitā* (5.38) as follows:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The devotee, by development of pure love for Kṛṣṇa, constantly sees the Supreme Personality of Godhead, who is known as Śyāmasundara, within his heart. That is the perfectional stage of brahminical culture.

ŚB 4.21.43

तेषामहं पादसरोजरेणु-
मार्या वहेयाधिकिरीटमायुः ।

यं नित्यदा बिभ्रत आशु पापं
नश्यत्यमुं सर्वगुणा भजन्ति ॥ ४३ ॥

teṣām ahaṁ pāda-saroja-reṇum
āryā vaheyādhi-kirīṭam āyuḥ
yaṁ nityadā bibhrata āśu pāpaṁ
naśyaty amuṁ sarva-guṇā bhajanti

Synonyms

teṣām — of all of them; *aham* — I; *pāda* — feet; *saroja* — lotus; *reṇum* — dust; *āryāḥ* — O respectable persons; *vaheya* — shall bear; *adhi* — up to; *kirīṭam* — helmet; *āyuḥ* — up to the end of life; *yam* — which; *nityadā* — always; *bibhrataḥ* — carrying; *āśu* — very soon; *pāpam* — sinful activities; *naśyati* — are vanquished; *amum* — all those; *sarva-guṇāḥ* — fully qualified; *bhajanti* — worship.

Translation

O respectable personalities present here, I beg the blessings of all of you that I may perpetually carry on my crown the dust of the lotus feet of such brāhmaṇas and Vaiṣṇavas until the end of my life. He who can carry such dust on his head is very soon relieved of all the reactions which arise from sinful life, and eventually he develops all good and desirable qualities.

Purport

It is said that one who has unflinching faith in the Supreme Personality of Godhead, which means unflinching faith in the Vaiṣṇava or the pure devotee of the Supreme Lord, develops all the good qualities of the demigods: *yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ* (Bhāg. 5.18.12). Prahlāda Mahārāja also said, *naiṣāṁ matis tāvad urukramāṅghrim* (Bhāg. 7.5.32): unless one takes the dust of the lotus feet of a pure Vaiṣṇava on one's head, one cannot understand what the Supreme Personality of Godhead is, and unless one knows the Supreme Personality of Godhead, one's life remains imperfect. A great soul who has fully surrendered to the Supreme Lord after understanding Him fully and after repeatedly undergoing austerities and penances for many, many lives is very rare. The crown of a king is simply a big load if the king or head of the state does not actually bear the dust of the lotus feet of *brāhmaṇas* and Vaiṣṇavas. In other words, if a liberal king like Pṛthu Mahārāja does not follow the instructions of *brāhmaṇas* and Vaiṣṇavas or does not follow the brahminical culture, he is simply a burden on the state, for he cannot benefit the citizens. Mahārāja Pṛthu is the perfect example of an ideal chief executive.

ŚB 4.21.44

गुणायनं शीलधनं कृतज्ञं
वृद्धाश्रयं संवृणतेऽनु सम्पदः ।

प्रसीदतां ब्रह्मकुलं गवां च
जनार्दनः सानुचरश्च मह्यम् ॥ ४४ ॥

guṇāyanaṁ śīla-dhanaṁ kṛta-jñaṁ
vṛddhāśrayaṁ saṁvṛṇate 'nu sampadaḥ
prasīdatāṁ brahma-kulaṁ gavāṁ ca
janārdanaḥ sānucaraś ca mahyam

Synonyms

guṇa-ayanam — one who has acquired all the good qualities; *śīla-dhanam* — one whose wealth is good behavior; *kṛta-jñam* — one who is grateful; *vṛddha-āśrayam* — one who takes shelter of the learned; *saṁvṛṇate* — achieves; *anu* — certainly; *sampadaḥ* — all opulences; *prasīdatām* — be pleased upon; *brahma-kulam* — the *brāhmaṇa* class; *gavām* — the cows; *ca* — and; *janārdanaḥ* — the Supreme Personality of Godhead; *sa* — with; *anucaraḥ* — along with His devotee; *ca* — and; *mahyam* — upon me.

Translation

Whoever acquires the brahminical qualifications — whose only wealth is good behavior, who is grateful, and who takes shelter of experienced persons — gets all the opulence of the world. I therefore wish that the Supreme Personality of Godhead and His associates be pleased with the brāhmaṇa class, with the cows

and with me.

Purport

The Supreme Personality of Godhead is worshiped with the prayer *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca.* Thus it is clear that the Supreme Personality of Godhead respects and protects the *brāhmaṇas* and brahminical culture, as well as the cows; in other words, wherever there are *brāhmaṇas* and brahminical culture, there are cows and cow protection. In a society or civilization in which there are no *brāhmaṇas* or brahminical culture, cows are treated as ordinary animals and slaughtered, at the sacrifice of human civilization. The specific mention of the word *gavām* by Pṛthu Mahārāja is significant because the Lord is always associated with cows and His devotees. In pictures Lord Kṛṣṇa is always seen with cows and His associates such as the cowherd boys and the *gopīs.* Kṛṣṇa, the Supreme Personality of Godhead, cannot be alone. Therefore Pṛthu Mahārāja said, *sānu-caraś ca,* indicating that the Supreme Personality of Godhead is always associated with His followers and devotees.

A devotee acquires all the good qualities of the demigods; he is *guṇāyanam,* the reservoir of all good qualities. His only asset is good behavior, and he is grateful. Gratitude for the mercy of the Supreme Personality of Godhead is one of the qualities of *brāhmaṇas* and Vaiṣṇavas. Everyone should feel grateful to

the Supreme Personality of Godhead because He is maintaining all living entities and supplying all their necessities. As stated in the *Vedas* (*Kaṭha Upaniṣad* 2.2.13), *eko bahūnāṁ yo vidadhāti kāmān:* the supreme one is supplying all necessities to the living entities. The living entity who is therefore grateful to the Supreme Personality of Godhead is certainly qualified with good characteristics.

The word *vṛddhāśrayam* is very significant in this verse. *Vṛddha* refers to one who is advanced in knowledge. There are two kinds of old men: those who are advanced in years and those who are experienced in knowledge. One who is advanced in knowledge is actually *vṛddha* (*jñāna-vṛddha*); one does not become *vṛddha* simply by advancing in age. *Vṛddhāśrayam,* a person who takes shelter of a superior person who is advanced in knowledge, can acquire all the good qualities of a *brāhmaṇa* and be trained in good behavior. When one actually attains good qualities, becomes grateful for the mercy of the Supreme Personality of Godhead and takes shelter of a bona fide spiritual master, he is endowed with all opulence. Such a person is a *brāhmaṇa* or Vaiṣṇava. Therefore Pṛthu Mahārāja invokes the blessings and mercy of the Supreme Personality of Godhead, with His associates, devotees, Vaiṣṇavas, *brāhmaṇas* and cows.

ŚB 4.21.45

मैत्रेय उवाच
इति ब्रुवाणं नृपतिं पितृदेवद्विजातयः ।
तुष्टुवुर्हृष्टमनसः साधुवादेन साधवः ॥ ४५ ॥

maitreya uvāca
iti bruvāṇaṁ nṛpatiṁ
pitṛ-deva-dvijātayaḥ
tuṣṭuvur hṛṣṭa-manasaḥ
sādhu-vādena sādhavaḥ

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *iti* — thus; *bruvāṇam* — while speaking; *nṛ-patim* — the King; *pitṛ* — the denizens of Pitṛloka; *deva* — the demigods; *dvi-jātayaḥ* — and the twice-born (the *brāhmaṇas* and the Vaiṣṇavas); *tuṣṭuvuḥ* — satisfied; *hṛṣṭa-manasaḥ* — greatly pacified in mind; *sādhu-vādena* — by expressing congratulations; *sādhavaḥ* — all the saintly persons present.

Translation

The great sage Maitreya said: After hearing King Pṛthu speak so nicely, all the demigods, the denizens of Pitṛloka, the brāhmaṇas and the saintly persons present at the meeting congratulated him by expressing their good will.

Purport

When a person speaks very nicely at a meeting, he is congratulated by the audience, who express their good will with the words *sādhu, sādhu.* This is called *sādhu-vāda.* All the saintly persons, Pitās (denizens of Pitṛloka) and demigods who were present at the meeting and heard Pṛthu Mahārāja expressed their good will with the words *sādhu, sādhu*. They all accepted the good mission of Pṛthu Mahārāja, and they were fully satisfied.

ŚB 4.21.46

पुत्रेण जयते लोकानिति सत्यवती श्रुतिः ।
ब्रह्मदण्डहतः पापो यद्वेनोऽत्यतरत्तमः ॥ ४६ ॥

putreṇa jayate lokān
iti satyavatī śrutiḥ
brahma-daṇḍa-hataḥ pāpo
yad veno 'tyatarat tamaḥ

Synonyms

putreṇa — by the son; *jayate* — one becomes victorious; *lokān* — all the heavenly planets; *iti* — thus; *satya-vatī* — becomes true; *śrutiḥ* — the *Vedas*; *brahma-daṇḍa* — by the curse of *brāhmaṇas*; *hataḥ* — killed; *pāpaḥ* — the most sinful; *yat* — as; *venaḥ* — the father of Mahārāja Pṛthu; *ati* — great; *atarat* — became delivered; *tamaḥ* — from the darkness of hellish life.

Translation

They all declared that the Vedic conclusion that one can conquer the heavenly planets by the action of a putra, or son, was fulfilled, for the most sinful Vena, who had been killed by the curse of the brāhmaṇas, was now delivered from the darkest region of hellish life by his son, Mahārāja Pṛthu.

Purport

According to the Vedic version, there is a hellish planet called Put, and one who delivers a person from there is called *putra.* The purpose of marriage, therefore, is to have a *putra,* or son who is able to deliver his father, even if the father falls down to the hellish condition of Put. Mahārāja Pṛthu's father, Vena, was a most sinful person and was therefore cursed to death by the *brāhmaṇas.* Now all the great saintly persons, sages and *brāhmaṇas* present in the meeting, after hearing from Mahārāja Pṛthu about his great mission in life, became convinced that the statement of the *Vedas* had been fully proved. The purpose of accepting a wife in religious marriage, as sanctioned in the *Vedas,* is to have a *putra,* a son qualified to deliver his father from the darkest region of hellish life. Marriage is not intended for sense gratification but for getting a son fully qualified to deliver his father. But if a son is raised to become an unqualified demon, how can he deliver his father from hellish life? It is therefore the duty of a father to become a Vaiṣṇava and raise his children to become Vaiṣṇavas;

then even if by chance the father falls into a hellish life in his next birth, such a son can deliver him, as Mahārāja Pṛthu delivered his father.

ŚB 4.21.47

हिरण्यकशिपुश्चापि भगवन्निन्दया तमः ।
विविक्षुरत्यगात्सूनोः प्रह्लादस्यानुभावतः ॥ ४७ ॥

hiraṇyakaśipuś cāpi
bhagavan-nindayā tamaḥ
vivikṣur atyagāt sūnoḥ
prahlādasyānubhāvataḥ

Synonyms

hiraṇyakaśipuḥ — the father of Prahlāda Mahārāja; *ca* — also; *api* — again; *bhagavat* — of the Supreme Personality of Godhead; *nindayā* — by blaspheming; *tamaḥ* — in the darkest region of hellish life; *vivikṣuḥ* — entered; *atyagāt* — was delivered; *sūnoḥ* — of his son; *prahlādasya* — of Mahārāja Prahlāda; *anubhāvataḥ* — by the influence of.

Translation

Similarly, Hiraṇyakaśipu, who by dint of his sinful activities always defied the supremacy of the Supreme Personality of Godhead, entered into the darkest region of hellish life; but by the

grace of his great son, Prahlāda Mahārāja, he also was delivered and went back home, back to Godhead.

Purport

When Prahlāda Mahārāja was offered benediction by Nṛsiṁhadeva, due to his great devotion and tolerance he refused to accept any benediction from the Lord, thinking that such acceptance was not befitting a sincere devotee. The rendering of service to the Supreme Personality of Godhead in expectation of a good reward is deprecated by Prahlāda Mahārāja as mercantile business. Because Prahlāda Mahārāja was a Vaiṣṇava, he did not ask a benediction for his personal self but was very affectionate toward his father. Although his father tortured him and would have killed him had he himself not been killed by the Supreme Personality of Godhead, Prahlāda Mahārāja begged pardon for him from the Lord. This favor was immediately granted by the Lord, and Hiraṇyakaśipu was delivered from the darkest region of hellish life, and he returned back home, back to Godhead, by the grace of his son. Prahlāda Mahārāja is the topmost example of a Vaiṣṇava, who is always compassionate toward sinful persons suffering a hellish life within this material world. Kṛṣṇa is therefore known as *para-duḥkha-duḥkhī kṛpāmbudhiḥ,* or one who is compassionate toward others' suffering and who is an ocean of mercy. Like Prahlāda Mahārāja, all pure devotees of the Lord

come to this material world with full compassion to deliver the sinful. They undergo all kinds of tribulations, suffering them with tolerance, because that is another qualification of a Vaiṣṇava, who tries to deliver all sinful persons from the hellish conditions of material existence. Vaiṣṇavas are therefore offered the following prayer:

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

The chief concern of a Vaiṣṇava is to deliver the fallen souls.

ŚB 4.21.48

वीरवर्य पितः पृथ्व्याः समाः सञ्जीव शाश्वतीः ।
यस्येदृश्यच्युते भक्तिः सर्वलोकैकभर्तरि ॥ ४८ ॥

vīra-varya pitaḥ pṛthvyāḥ
samāḥ sañjīva śāśvatīḥ
yasyedṛśy acyute bhaktiḥ
sarva-lokaika-bhartari

Synonyms

vīra-varya — the best of the warriors; *pitaḥ* — the father; *pṛthvyāḥ* — of the globe; *samāḥ* — equal to in years; *sañjīva* — live; *śāśvatīḥ* — forever; *yasya* — whose; *īdṛśī* — like

this; *acyute* — unto the Supreme; *bhaktiḥ* — devotion; *sarva* — all; *loka* — planets; *eka* — one; *bhartari* — maintainer.

Translation

All the saintly brāhmaṇas thus addressed Pṛthu Mahārāja: O best of the warriors, O father of this globe, may you be blessed with a long life, for you have great devotion to the infallible Supreme Personality of Godhead, who is the master of all the universe.

Purport

Pṛthu Mahārāja was blessed by the saintly persons present at the meeting to have a long life because of his unflinching faith and his devotion to the Supreme Personality of Godhead. Although one's duration of life is limited in years, if by chance one becomes a devotee, he surpasses the duration prescribed for his life; indeed, sometimes *yogīs* die according to their wish, not according to the laws of material nature. Another feature of a devotee is that he lives forever because of his infallible devotion to the Lord. It is said, *kīrtir yasya sa jīvati:* "One who leaves a good reputation behind him lives forever." Specifically, one who is reputed as a devotee of the Lord undoubtedly lives forever. When Lord Caitanya Mahāprabhu was talking with Rāmānanda Rāya, Caitanya Mahāprabhu inquired, "What is the greatest reputation?" Rāmānanda Rāya

replied that a person who is reputed as a great devotee has the greatest reputation, for a devotee not only lives forever in the Vaikuṇṭha planets, but by his reputation he also lives forever within this material world.

ŚB 4.21.49

अहो वयं ह्यद्य पवित्रकीर्ते
त्वयैव नाथेन मुकुन्दनाथाः ।
य उत्तमश्लोकतमस्य विष्णो-
र्ब्रह्मण्यदेवस्य कथां व्यनक्ति ॥ ४९ ॥

aho vayaṁ hy adya pavitra-kīrte
tvayaiva nāthena mukunda-nāthāḥ
ya uttamaślokatamasya viṣṇor
brahmaṇya-devasya kathāṁ vyanakti

Synonyms

aho — oh, goodness; *vayam* — we; *hi* — certainly; *adya* — today; *pavitra-kīrte* — O supreme purity; *tvayā* — by you; *eva* — certainly; *nāthena* — by the Lord; *mukunda* — the Supreme Personality of Godhead; *nāthāḥ* — being the subject of the Supreme; *ye* — one who; *uttama-śloka-tamasya* — of the Supreme Personality of Godhead, who is praised by the nicest verses; *viṣṇoḥ* — of Viṣṇu; *brahmaṇya-devasya* — of the worshipable Lord of the *brāhmaṇas*; *kathām* — words; *vyanak-*

ti — expressed.

Translation

The audience continued: Dear King Pṛthu, your reputation is the purest of all, for you are preaching the glories of the most glorified of all, the Supreme Personality of Godhead, the Lord of the brāhmaṇas. Since, due to our great fortune, we have you as our master, we think that we are living directly under the agency of the Lord.

Purport

The citizens declared that through being under the protection of Mahārāja Pṛthu, they were directly under the protection of the Supreme Personality of Godhead. This understanding is the proper situation of social steadiness within this material world. Since it is stated in the *Vedas* that the Supreme Personality of Godhead is the maintainer and leader of all living entities, the king or the executive head of the government must be a representative of the Supreme Person. Then he can claim honor exactly like the Lord's. How a king or leader of society can become the representative of the Supreme Personality of Godhead is also indicated in this verse by the statement that because Pṛthu Mahārāja was preaching the supremacy and the glories of the Supreme Personality of Godhead, Viṣṇu, he was therefore a proper representative of

the Lord. To remain under the jurisdiction or administration of such a king or leader is the perfect status for human society. The primary responsibility of such a king or leader is to protect the brahminical culture and the cows in his state.

ŚB 4.21.50

नात्यद्भुतमिदं नाथ तवाजीव्यानुशासनम् ।
प्रजानुरागो महतां प्रकृतिः करुणात्मनाम् ॥ ५० ॥

nātyadbhutam idaṁ nātha
tavājīvyānuśāsanam
prajānurāgo mahatāṁ
prakṛtiḥ karuṇātmanām

Synonyms

na — not; *ati* — very great; *adbhutam* — wonderful; *idam* — this; *nātha* — O lord; *tava* — your; *ājīvya* — source of income; *anuśāsanam* — ruling over the citizens; *prajā* — citizens; *anurāgaḥ* — affection; *mahatām* — of the great; *prakṛtiḥ* — nature; *karuṇa* — merciful; *ātmanām* — of the living entities.

Translation

Our dear lord, it is your occupational duty to rule over your citizens. That is not a very wonderful task for a personality like you,

who are so affectionate in seeing to the interests of the citizens, because you are full of mercy. That is the greatness of your character.

Purport

A king's duty is to give protection to his citizens and levy taxes from them for his livelihood. Since the Vedic society is divided into four classes of men — the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* — their means of livelihood are also mentioned in the scriptures. The *brāhmaṇas* should live by spreading knowledge and should therefore take contributions from their disciples, whereas a king should give protection to the citizens for their development to the highest standard of life, and he can therefore levy taxes from them; businessmen or mercantile men, because they produce foodstuffs for the whole of society, can take a little profit from this, whereas the *śūdras,* who cannot work as either *brāhmaṇas, kṣatriyas* or *vaiśyas,* should give service to the higher classes of society and be provided by them with a supply of the necessities of life.

The symptom of a qualified king or political leader is mentioned herein: he must be very merciful and compassionate to the people and see to their prime interest, which is to become elevated devotees of the Supreme Personality of Godhead. Great souls are naturally inclined to do good to others, and a Vaiṣṇava especial-

ly is the most compassionate and merciful personality in society. Therefore we offer our respects to a Vaiṣṇava leader as follows:

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

Only a Vaiṣṇava leader can fulfill all the desires of the people (*vāñchā-kalpataru*), and he is compassionate because he is the contributor of the greatest benefit to human society. He is *patita-pāvana*, the deliverer of all fallen souls, because if the king or the head of the government follows in the footsteps of the *brāhmaṇas* and Vaiṣṇavas, who are naturally leaders in missionary work, the *vaiśyas* will also follow in the footsteps of the Vaiṣṇavas and *brāhmaṇas,* and the *śūdras* will give them service. Thus the entire society becomes a perfect human institution for combined progress to the highest perfection of life.

ŚB 4.21.51

अद्य नस्तमसः पारस्त्वयोपासादितः प्रभो ।
भ्राम्यतां नष्टदृष्टीनां कर्मभिर्दैवसंज्ञितैः ॥ ५१ ॥

adya nas tamasaḥ pāras
tvayopāsāditaḥ prabho
bhrāmyatāṁ naṣṭa-dṛṣṭīnāṁ

karmabhir daiva-saṁjñitaiḥ

Synonyms

adya — today; *naḥ* — of us; *tamasaḥ* — of the darkness of material existence; *pāraḥ* — the other side; *tvayā* — by you; *upāsāditaḥ* — increased; *prabho* — O lord; *bhrāmyatām* — who are wandering; *naṣṭa-dṛṣṭīnām* — who have lost their goal of life; *karmabhiḥ* — on account of past deeds; *daiva-saṁjñitaiḥ* — arranged by superior authority.

Translation

The citizens continued: Today you have opened our eyes and revealed how to cross to the other side of the ocean of darkness. By our past deeds and by the arrangement of superior authority, we are entangled in a network of fruitive activities and have lost sight of the destination of life; thus we have been wandering within the universe.

Purport

In this verse, the words *karmabhir daiva-saṁjñitaiḥ* are very significant. Due to the quality of our actions, we come to the association of the modes of material nature, and by superior arrangement we are given a chance to enjoy the fruitive results of such activities in different types of bodies. In this way, having lost sight of their destination in life, all living entities are wandering in

different species throughout the universe, sometimes getting birth in a lower species and sometimes existence in higher planetary systems; thus we are all wandering since time immemorial. It is by the grace of the spiritual master and the Supreme Personality of Godhead that we get the clue of devotional life, and thus progressive success in our life begins. Here this is admitted by the citizens of King Pṛthu; in full consciousness they admit the benefit they have derived from the activities of Mahārāja Pṛthu.

ŚB 4.21.52

नमो विवृद्धसत्त्वाय पुरुषाय महीयसे ।
यो ब्रह्म क्षत्रमाविश्य बिभर्तीदं स्वतेजसा ॥ ५२ ॥

namo vivṛddha-sattvāya
puruṣāya mahīyase
yo brahma kṣatram āviśya
bibhartīdaṁ sva-tejasā

Synonyms

namaḥ — all obeisances; *vivṛddha* — highly elevated; *sattvāya* — unto the existence; *puruṣāya* — unto the person; *mahīyase* — unto one who is so glorified; *yaḥ* — who; *brahma* — brahminical culture; *kṣatram* — administrative duty; *āviśya* — entering; *bibharti* — maintaining; *idam* — this; *sva-tejasā* — by his own prowess.

Translation

Dear lord, you are situated in your pure existential position of goodness; therefore you are the perfect representative of the Supreme Lord. You are glorified by your own prowess, and thus you are maintaining the entire world by introducing brahminical culture and protecting everyone in your line of duty as a kṣatriya.

Purport

Without the spread of brahminical culture and without proper protection from the government, no social standard can be maintained properly. This is admitted in this verse by the citizens of Mahārāja Pṛthu, who could maintain the wonderful situation of his government due to his position in pure goodness. The word *vivṛddha-sattvāya* is significant. In the material world there are three qualities, namely goodness, passion and ignorance. One has to be raised from the platform of ignorance to the platform of goodness by devotional service. There is no other means for elevating one from the lowest stage of life to the highest stage but the execution of devotional service; as advised in the previous chapters of *Śrīmad-Bhāgavatam*, one can raise himself from the lowest position to the highest simply by associating with devotees and hearing *Śrīmad-Bhāgavatam* regularly from their mouths:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

"When one engages in devotional service in the first stages of hearing and chanting, the Lord, who is in everyone's heart, helps the devotee in cleansing his heart." (*Bhāg.* 1.2.17) In the gradual cleansing process, one is relieved of the influence of passion and ignorance and is situated on the platform of goodness. The result of association with the qualities of passion and ignorance is that one becomes lusty and greedy. But when one is elevated to the platform of goodness, he is satisfied in any condition of life and is without lust and greed. This mentality indicates one's situation on the platform of goodness. One has to transcend this goodness and raise himself to the pure goodness called *vivṛddha-sattva,* or the advanced stage of goodness. In the advanced stage of goodness one can become Kṛṣṇa conscious. Therefore Mahārāja Pṛthu is addressed here as *vivṛddha-sattva,* or one who is situated in the transcendental position. But Mahārāja Pṛthu, although situated in the transcendental position of a pure devotee, came down to the position of *brāhmaṇa* and *kṣatriya* for the benefit of human society and thus gave protection to the entire world by his personal prowess. Although he was a king, a *kṣatriya,* because he was a Vaiṣṇava he was also a *brāhmaṇa.* As a *brāhmaṇa* he

could give proper instruction to the citizens, and as a *kṣatriya* he could rightly give protection to all of them. Thus the citizens of Mahārāja Pṛthu were protected in all respects by the perfect king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Instructions by Mahārāja Pṛthu."

CHAPTER TWENTY-TWO

Pṛthu Mahārāja's Meeting with the Four Kumāras

ŚB 4.22.1

मैत्रेय उवाच
जनेषु प्रगृणत्स्वेवं पृथुं पृथुलविक्रमम् ।
तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः ॥ १ ॥

maitreya uvāca

janeṣu pragṛṇatsv evaṁ

pṛthuṁ pṛthula-vikramam

tatropajagmur munayaś

catvāraḥ sūrya-varcasaḥ

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *janeṣu* — the citizens; *pragṛṇatsu* — while praying for; *evam* — thus; *pṛthum* — unto Mahārāja Pṛthu; *pṛthula* — highly; *vikramam* — powerful; *tatra* — there; *upajagmuḥ* — arrived; *munayaḥ* — the Kumāras; *catvāraḥ* — four; *sūrya* — as the sun; *varcasaḥ* — bright.

Translation

The great sage Maitreya said: While the citizens were thus praying to the most powerful King Pṛthu, the four Kumāras, who were as bright as the sun, arrived on the spot.

ŚB 4.22.2

तांस्तु सिद्धेश्वरान् राजा व्योम्नोऽवतरतोऽर्चिषा ।
लोकानपापान् कुर्वाणान् सानुगोऽचष्ट लक्षितान् ॥ २ ॥

tāṁs tu siddheśvarān rājā
vyomno 'vatarato 'rciṣā
lokān apāpān kurvāṇān
sānugo 'caṣṭa lakṣitān

Synonyms

tān — them; *tu* — but; *siddha-īśvarān* — masters of all mystic power; *rājā* — the King; *vyomnaḥ* — from the sky; *avatarataḥ* — while descending; *arciṣā* — by their glaring effulgence; *lokān* — all the planets; *apāpān* — sinless; *kurvāṇān* — doing so; *sa-anugaḥ* — with his associates; *acaṣṭa* — recognized; *lakṣitān* — by seeing them.

Translation

Seeing the glowing effulgence of the four Kumāras, the masters of all mystic power, the King and his associates could recognize

them as they descended from the sky.

Purport

The four Kumāras are described herein as *siddheśvarān,* which means "masters of all mystic power." One who has attained perfection in *yoga* practice immediately becomes master of the eight mystic perfections — to become smaller than the smallest, to become lighter than the lightest, to become bigger than the biggest, to achieve anything one desires, to control everything, etc. These four Kumāras, as *siddheśvaras,* had achieved all the yogic perfectional achievements, and as such they could travel in outer space without machines. While they were coming to Mahārāja Pṛthu from other planets, they did not come by airplane, but personally. In other words, these four Kumāras were also spacemen who could travel in space without machines. The residents of the planet known as Siddhaloka can travel in outer space from one planet to another without vehicles. However, the special power of the Kumāras mentioned herewith is that whatever place they went to would immediately become sinless. During the reign of Mahārāja Pṛthu, everything on the surface of this globe was sinless, and therefore the Kumāras decided to see the King. Ordinarily they do not go to any planet which is sinful.

ŚB 4.22.3

तद्दर्शनोद्गतान् प्राणान् प्रत्यादित्सुरिवोत्थितः ।

ससदस्यानुगो वैन्य इन्द्रियेशो गुणानिव ॥ ३ ॥

tad-darśanodgatān prāṇān
pratyāditsur ivotthitaḥ
sa-sadasyānugo vainya
indriyeśo guṇān iva

Synonyms

tat — him; *darśana* — seeing; *udgatān* — being greatly desired; *prāṇān* — life; *pratyāditsuḥ* — peacefully going; *iva* — like; *utthitaḥ* — got up; *sa* — with; *sadasya* — associates or followers; *anugaḥ* — officers; *vainyaḥ* — King Pṛthu; *indriya-īśaḥ* — a living entity; *guṇān iva* — as influenced by the modes of material nature.

Translation

Seeing the four Kumāras, Pṛthu Mahārāja was greatly anxious to receive them. Therefore the King, with all his officers, very hastily got up, as anxiously as a conditioned soul whose senses are immediately attracted by the modes of material nature.

Purport

In *Bhagavad-gītā* (3.27) it is said:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ

ahaṅkāra-vimūḍhātmā
kartāham iti manyate

Every conditioned soul is influenced by a particular mixture of the modes of material nature. As such, the conditioned soul is attracted to certain types of activity which he is forced to perform because he is completely under the influence of material nature. Here Pṛthu Mahārāja is compared to such a conditioned soul, not because he was a conditioned soul but because he was so anxious to receive the Kumāras that it was as if without them he would have lost his life. The conditioned soul is attracted by the objects of sense gratification. His eyes are attracted to see beautiful things, his ears are attracted to hear nice music, his nose is attracted to enjoy the aroma of a nice flower, and his tongue is attracted to taste nice food. Similarly, all his other senses — his hands, his legs, his belly, his genitals, his mind, etc. — are so susceptible to the attraction of the objects of enjoyment that he cannot restrain himself. Pṛthu Mahārāja, in the same way, could not restrain himself from receiving the four Kumāras, who were bright by dint of their spiritual progress, and thus not only he himself but also his officers and associates all received the four Kumāras. It is said, "Birds of a feather flock together." In this world, everyone is attracted by a person of the same category. A drunkard is attracted to persons who are also drunkards. Similarly, a saintly person is attracted by other saintly persons. Pṛthu Mahārāja was in the top-

most position of spiritual advancement, and as such, he was attracted by the Kumāras, who were of the same category. It is said, therefore, that a man is known by his company.

ŚB 4.22.4

गौरवाद्यन्त्रित: सभ्य: प्रश्रयानतकन्धर: ।
विधिवत्पूजयां चक्रे गृहीताध्यर्हणासनान् ॥ ४ ॥

gauravād yantritaḥ sabhyaḥ
praśrayānata-kandharaḥ
vidhivat pūjayāṁ cakre
gṛhītādhyarhaṇāsanān

Synonyms

gauravāt — glories; *yantritaḥ* — completely; *sabhyaḥ* — most civilized; *praśraya* — by humbleness; *ānata-kandharaḥ* — bowing down his shoulder; *vidhi-vat* — according to the instructions of the *śāstra*; *pūjayām* — by worshiping; *cakre* — performed; *gṛhīta* — accepting; *adhi* — including; *arhaṇa* — paraphernalia for reception; *āsanān* — sitting places.

Translation

When the great sages accepted their reception, according to the instructions of the śāstras, and finally took their seats offered by the King, the King, influenced by the glories of the sages, imme-

diately bowed down. Thus he worshiped the four Kumāras.

Purport

The four Kumāras are *paramparā* spiritual masters of the Vaiṣṇava *sampradāya*. Out of the four *sampradāyas,* namely Brahma *sampradāya,* Śrī *sampradāya,* Kumāra *sampradāya* and Rudra *sampradāya,* the disciplic succession of spiritual master to disciple known as the Kumāra *sampradāya* is coming down from the four Kumāras. So Pṛthu Mahārāja was very respectful to the *sampradāya-ācāryas.* As it is said by Śrīla Viśvanātha Cakravartī Ṭhākura, *sākṣād-dharitvena samasta-śāstraiḥ:* a spiritual master, or the *paramparā-ācārya,* should be respected exactly like the Supreme Personality of Godhead. The word *vidhi-vat* is significant in this verse. This means that Pṛthu Mahārāja also strictly followed the injunctions of the *śāstra* in receiving a spiritual master, or *ācārya,* of the transcendental disciplic succession. Whenever an *ācārya* is seen, one should immediately bow down before him. Pṛthu Mahārāja did this properly; therefore the words used here are *praśrayānata-kandharaḥ:* out of humility, he bowed down before the Kumāras.

ŚB 4.22.5

तत्पादशौचसलिलैर्मार्जितालकबन्धनः ।
तत्र शीलवतां वृत्तमाचरन्मानयन्निव ॥ ५ ॥

tat-pāda-śauca-salilair
mārjitālaka-bandhanaḥ
tatra śīlavatāṁ vṛttam
ācaran mānayann iva

Synonyms

tat-pāda — their lotus feet; *śauca* — washed; *salilaiḥ* — water; *mārjita* — sprinkled; *alaka* — hair; *bandhanaḥ* — bunch; *tatra* — there; *śīlavatām* — of the respectable gentlemen; *vṛttam* —behavior; *ācaran* —behaving; *mānayan* — practicing; *iva* — like.

Translation

After this, the King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. By such respectful actions, the King, as an exemplary personality, showed how to receive a spiritually advanced personality.

Purport

Śrī Caitanya Mahāprabhu has said, *āpani ācari prabhu jīvere śikhāya.* It is very well known that whatever Śrī Caitanya Mahāprabhu taught in His life as *ācārya*, He Himself practiced. When He was preaching as a devotee, although He was detected by several great personalities to be the incarnation of Kṛṣṇa, He never agreed to be addressed as an incarnation. Even though

one may be an incarnation of Kṛṣṇa, or especially empowered by Him, he should not advertise that he is an incarnation. People will automatically accept the real truth in due course of time. Pṛthu Mahārāja was the ideal Vaiṣṇava king; therefore he taught others by his personal behavior how to receive and respect saintly persons like the Kumāras. When a saintly person comes to one's home, it is the Vedic custom first to wash his feet with water and then sprinkle this water over the heads of oneself and one's family. Pṛthu Mahārāja did this, for he was an exemplary teacher of the people in general.

ŚB 4.22.6

हाटकासन आसीनान् स्वधिष्ण्येष्विव पावकान् ।
श्रद्धासंयमसंयुक्तः प्रीतः प्राह भवाग्रजान् ॥ ६ ॥

hāṭakāsana āsīnān
sva-dhiṣṇyeṣv iva pāvakān
śraddhā-saṁyama-saṁyuktaḥ
prītaḥ prāha bhavāgrajān

Synonyms

hāṭaka-āsane — on the throne made of gold; *āsīnān* — when they were seated; *sva-dhiṣṇyeṣu* — on the altar; *iva* — like; *pāvakān* — fire; *śraddhā* — respect; *saṁyama* — restraint; *saṁyuktaḥ* — being decorated with; *prītaḥ* — pleased; *prāha* — said; *bhava* —

Lord Śiva; *agra-jān* — the elder brothers.

Translation

The four great sages were elder to Lord Śiva, and when they were seated on the golden throne, they appeared just like fire blazing on an altar. Mahārāja Pṛthu, out of his great gentleness and respect for them, began to speak with great restraint as follows.

Purport

The Kumāras are described herein as the elder brothers of Lord Śiva. When the Kumāras were born out of the body of Lord Brahmā, they were requested to get married and increase the population. In the beginning of the creation there was a great need of population; therefore Lord Brahmā was creating one son after another and ordering them to increase. However, when the Kumāras were requested to do so, they declined. They wanted to remain *brahmacārī* throughout life and be engaged fully in the devotional service of the Lord. The Kumāras are called *naiṣṭhika-brahmacārī,* meaning they are never to marry. Because of their refusal to marry, Lord Brahmā became so angry that his eyes became reddish. From between his eyes, Lord Śiva, or Rudra, appeared. The mode of anger is consequently known as *rudra.* Lord Śiva also has a *sampradāya* party, known as the Rudra *sampradāya,* and they are also known as Vaiṣṇavas.

ŚB 4.22.7

पृथुरुवाच
अहो आचरितं किं मे मङ्गलं मङ्गलायनाः ।
यस्य वो दर्शनं ह्यासीद्दुर्दर्शानां च योगिभिः ॥ ७ ॥

pṛthur uvāca
aho ācaritaṁ kiṁ me
maṅgalaṁ maṅgalāyanāḥ
yasya vo darśanaṁ hy āsīd
durdarśānāṁ ca yogibhiḥ

Synonyms

pṛthuḥ uvāca — King Pṛthu spoke; *aho* — O Lord; *ācaritam* — practice; *kim* — what; *me* — by me; *maṅgalam* — good fortune; *maṅgala-āyanāḥ* — O personified good fortune; *yasya* — by which; *vaḥ* — your; *darśanam* — audience; *hi* — certainly; *āsīt* — became possible; *durdarśānām* — visible with great difficulty; *ca* — also; *yogibhiḥ* — by great mystic *yogīs.*

Translation

King Pṛthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogīs to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty.

Purport

When something uncommon happens in one's progressive spiritual life, it should be understood to be incurred by *ajñāta-sukṛti,* or pious activities beyond one's knowledge. To see personally the Supreme Personality of Godhead or His pure devotee is not an ordinary incident. When such things happen, they should be understood to be caused by previous pious activity, as confirmed in Bhagavad-gītā (7.28): *yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām.* One who is completely freed from all the resultant actions of sinful activities and who is absorbed only in pious activities can engage in devotional service. Although Mahārāja Pṛthu's life was full of pious activities, he was wondering how his audience with the Kumāras happened. He could not imagine what kind of pious activities he had performed. This is a sign of humility on the part of King Pṛthu, whose life was so full of pious activities that even Lord Viṣṇu came to see him and predicted that the Kumāras would also come.

ŚB 4.22.8

किं तस्य दुर्लभतरमिह लोके परत्र च ।
यस्य विप्राः प्रसीदन्ति शिवो विष्णुश्च सानुगः ॥ ८ ॥

kiṁ tasya durlabhataram
iha loke paratra ca
yasya viprāḥ prasīdanti

śivo viṣṇuś ca sānugaḥ

Synonyms

kim — what; *tasya* — his; *durlabha-taram* — very rare to achieve; *iha* — in this world; *loke* — world; *paratra* — after death; *ca* — or; *yasya* — one whose; *viprāḥ* — the *brāhmaṇas* and Vaiṣṇavas; *prasīdanti* — become pleased; *śivaḥ* — all-auspicious; *viṣṇuḥ* — Lord Viṣṇu; *ca* — as well as; *sa-anugaḥ* — going along with.

Translation

Any person upon whom the brāhmaṇas and Vaiṣṇavas are pleased can achieve anything which is very rare to obtain in this world as well as after death. Not only that, but one also receives the favor of the auspicious Lord Śiva and Lord Viṣṇu, who accompany the brāhmaṇas and Vaiṣṇavas.

Purport

The *brāhmaṇas* and Vaiṣṇavas are the bearers of Lord Viṣṇu, the all-auspicious. As confirmed in the *Brahma-saṁhitā* (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The devotees, out of their extreme love for Govinda, the Supreme Personality of Godhead, always carry the Lord within their hearts. The Lord is already in the heart of everyone, but the Vaiṣṇavas and the *brāhmaṇas* actually perceive and see Him always in ecstasy. Therefore *brāhmaṇas* and Vaiṣṇavas are carriers of Viṣṇu. Wherever they go, Lord Viṣṇu, Lord Śiva or the devotees of Lord Viṣṇu are all carried. The four Kumāras are *brāhmaṇas,* and they visited the place of Mahārāja Pṛthu. Naturally Lord Viṣṇu and His devotees were also present. Under the circumstances, the conclusion is that when the *brāhmaṇas* and Vaiṣṇavas are pleased with a person, Lord Viṣṇu is also pleased. This is confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura in his eight stanzas on the spiritual master: *yasya prasādād bhagavat-prasādaḥ.* By pleasing the spiritual master, who is both *brāhmaṇa* and Vaiṣṇava, one pleases the Supreme Personality of Godhead. If the Supreme Personality of Godhead is pleased, then one has nothing more to achieve either in this world or after death.

ŚB 4.22.9

नैव लक्षयते लोको लोकान् पर्यटतोऽपि यान् ।
यथा सर्वदृशं सर्व आत्मानं येऽस्य हेतवः ॥ ९ ॥

naiva lakṣayate loko
lokān paryaṭato 'pi yān
yathā sarva-dṛśaṁ sarva

ātmānaṁ ye 'sya hetavaḥ

Synonyms

na — not; *eva* — thus; *lakṣayate* — can see; *lokaḥ* — people; *lokān* — all planets; *paryaṭataḥ* — traveling; *api* — although; *yān* — whom; *yathā* — as much as; *sarva-dṛśam* — the Supersoul; *sarve* — in all; *ātmānam* — within everyone; *ye* — those; *asya* — of the cosmic manifestation; *hetavaḥ* — causes.

Translation

Pṛthu Mahārāja continued: Although you are traveling in all planetary systems, people cannot know you, just as they cannot know the Supersoul, although He is within everyone's heart as the witness of everything. Even Lord Brahmā and Lord Śiva cannot understand the Supersoul.

Purport

In the beginning of the *Śrīmad-Bhāgavatam* it is said, *muhyanti yat sūrayaḥ*. Great demigods like Lord Brahmā, Lord Śiva, Indra and Candra are sometimes bewildered trying to understand the Supreme Personality of Godhead. It so happened that when Kṛṣṇa was present on this planet, Lord Brahmā and King Indra also mistook Him. And what to speak of great *yogīs* or *jñānīs* who conclude that the Absolute Truth, the Personality of Godhead, is impersonal? In the same way, great personalities and Vaiṣṇavas like

the four Kumāras are also invisible to ordinary persons, although they are traveling all over the universe in different planetary systems. When Sanātana Gosvāmī went to see Lord Śrī Caitanya Mahāprabhu, he could not be recognized by Candraśekhara Ācārya. The conclusion is that the Supreme Personality of Godhead is situated in everyone's heart, and His pure devotees, the Vaiṣṇavas, are also traveling all over the world, but those who are under the modes of material nature cannot understand the form of the Supreme Personality of Godhead, the source of this cosmic manifestation, or the Vaiṣṇavas. It is said, therefore, that one cannot see the Supreme Personality of Godhead or a Vaiṣṇava with these material eyes. One has to purify his senses and engage in the service of the Lord. Then gradually one can realize who is the Supreme Personality of Godhead and who is a Vaiṣṇava.

ŚB 4.22.10

अधना अपि ते धन्याः साधवो गृहमेधिनः ।
यद्गृहा ह्यर्हवर्याम्बुतृणभूमीश्वरावराः ॥ १० ॥

adhanā api te dhanyāḥ
sādhavo gṛha-medhinaḥ
yad-gṛhā hy arha-varyāmbu-
tṛṇa-bhūmīśvarāvarāḥ

Synonyms

adhanāḥ — not very rich; *api* — although; *te* — they; *dhanyāḥ* — glorious; *sādhavaḥ* — saintly persons; *gṛha-medhinaḥ* — persons who are attached to family life; *yat-gṛhāḥ* — whose house; *hi* — certainly; *arha-varya* — the most worshipable; *ambu* — water; *tṛṇa* — grass; *bhūmi* — land; *īśvara* — the master; *avarāḥ* — the servants.

Translation

A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants who are engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and the home itself is also glorified.

Purport

Materially, if a man is not very rich he is not glorious; and spiritually, if a man is too attached to family life he is also not glorious. But saintly persons are quite ready to visit the house of a poor man or a man who is attached to material family life. When this happens, the owner of the house and his servants are glorified because they offer water for washing the feet of a saintly person, sitting places and other things to receive him. The conclusion is that if a saintly person goes to the house of even an unimportant man, such a person becomes glorious by his blessings. It is there-

fore the Vedic system that a householder invite a saintly person in his home to receive his blessings. This system is still current in India, and therefore saintly persons, wherever they go, are hosted by the householders, who in turn get an opportunity to receive transcendental knowledge. It is the duty of a *sannyāsī,* therefore, to travel everywhere just to favor the householders, who are generally ignorant of the values of spiritual life.

It may be argued that all householders are not very rich and that one cannot receive great saintly persons or preachers because they are always accompanied by their disciples. If a householder is to receive a saintly person, he has to receive his entourage also. It is said in the *śāstras* that Durvāsā Muni was always accompanied by sixty thousand disciples and that if there was a little discrepancy in their reception he would be very angry and would sometimes curse the host. The fact is that every householder, regardless of his position or economic condition, can at least receive saintly guests with great devotion and offer them drinking water, for drinking water is available always. In India the custom is that even an ordinary person is offered a glass of water if he suddenly visits and one cannot offer him foodstuff. If there is no water, then one can offer a sitting place, even if it is on straw mats. And if one has no straw mat, he can immediately cleanse the ground and ask the guest to sit there. Supposing that a householder cannot even do that, then with folded hands he can simply receive the guest,

saying, "Welcome." And if he cannot do that, then he should feel very sorry for his poor condition and shed tears and simply offer obeisances with his whole family, wife and children. In this way he can satisfy any guest, even if the guest is a saintly person or a king.

ŚB 4.22.11

व्यालालयद्रुमा वै तेष्वरिक्ताखिलसम्पदः ।
यद्गृहास्तीर्थपादीयपादतीर्थविवर्जिताः ॥ ११ ॥

vyālālaya-drumā vai teṣv
ariktākhila-sampadaḥ
yad-gṛhās tīrtha-pādīya-
pādatīrtha-vivarjitāḥ

Synonyms

vyāla — venomous serpents; *ālaya* — home; *drumāḥ* — tree; *vai* — certainly; *teṣu* — in those houses; *arikta* — abundantly; *akhila* — all; *sampadaḥ* — opulences; *yat* — that; *gṛhāḥ* — houses; *tīrtha-pādīya* — in relation with the feet of great saintly persons; *pāda-tīrtha* — the water which washed their feet; *vivarjitāḥ* — without.

Translation

On the contrary, even though full of all opulence and material

prosperity, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered a tree in which all venomous serpents live.

Purport

In this verse the word *tīrtha-pādīya* indicates devotees of Lord Viṣṇu, or Vaiṣṇavas. As far as *brāhmaṇas* are concerned, in the previous verse the mode of reception has been already described. Now, in this verse, special stress is being given to the Vaiṣṇavas. Generally the *sannyāsīs,* or those in the renounced order of life, take trouble to enlighten the householders. There are *ekadaṇḍī sannyāsīs* and *tridaṇḍī sannyāsīs.* The *ekadaṇḍī sannyāsīs* are generally followers of Śaṅkarācārya and are known as Māyāvādī *sannyāsīs,* whereas the *tridaṇḍī sannyāsīs* are followers of Vaiṣṇava *ācāryas* — Rāmānujācārya, Madhvācārya and so on — and they take trouble to enlighten the householders. *Ekadaṇḍī sannyāsīs* can be situated on the platform of pure Brahman because they are aware that the spirit soul is different from the body, but they are mainly impersonalists. The Vaiṣṇavas know that the Absolute Truth is the Supreme Person and that the Brahman effulgence is based on the Supreme Personality of Godhead, as confirmed in the Bhagavad-gītā (14.27): *brahmaṇo hi pratiṣṭhāham.* The conclusion is that *tīrtha-pādīya* refers to

Vaiṣṇavas. In the Bhāgavatam (1.13.10) there is also another reference: *tīrthī-kurvanti tīrthāni*. Wherever he goes, a Vaiṣṇava immediately makes that place a *tīrtha*, a place of pilgrimage. The Vaiṣṇava *sannyāsīs* travel all over the world to make every place a place of pilgrimage by the touch of their lotus feet. It is mentioned here that any house which does not receive a Vaiṣṇava in the manner already explained in the previous verse is to be considered the residential quarters of venomous serpents. It is said that around the sandalwood tree, which is a very valuable tree, there is a venomous serpent. Sandalwood is very cold, and venomous serpents, because of their poisonous teeth, are always very warm, and they take shelter of the sandalwood trees to become cooler. Similarly, there are many rich men who keep watchdogs or doormen and put up signs that say "Do not enter," "Trespassers not allowed," "Beware of the dog," etc. Sometimes in Western countries a trespasser is shot, and there is no crime in such shooting. This is the position of demoniac householders, and such houses are considered to be the residential quarters of venomous snakes. The members of such families are no better than snakes because snakes are very much envious, and when that envy is directed to the saintly persons, their position becomes more dangerous. It is said by Cāṇakya Paṇḍita that there are two envious living entities — the snake and the envious man. The envious man is more dangerous than a snake because a snake

can be subdued by charming *mantras* or by some herbs, but an envious person cannot be pacified by any means.

ŚB 4.22.12

स्वागतं वो द्विजश्रेष्ठा यद्व्रतानि मुमुक्षवः ।
चरन्ति श्रद्धया धीरा बाला एव बृहन्ति च ॥ १२ ॥

svāgataṁ vo dvija-śreṣṭhā
yad-vratāni mumukṣavaḥ
caranti śraddhayā dhīrā
bālā eva bṛhanti ca

Synonyms

su-āgatam — welcome; *vaḥ* — unto you; *dvija-śreṣṭhāḥ* — the best of the *brāhmaṇas*; *yat* — whose; *vratāni* — vows; *mumukṣavaḥ* — of persons desiring liberation; *caranti* — behave; *śraddhayā* — with great faith; *dhīrāḥ* — controlled; *bālāḥ* — boys; *eva* — like; *bṛhanti* — observe; *ca* — also.

Translation

Mahārāja Pṛthu offered his welcome to the four Kumāras, addressing them as the best of the brāhmaṇas. He welcomed them, saying: From the beginning of your birth you strictly observed the vows of celibacy, and although you are experienced in the

path of liberation, you are keeping yourselves just like small children.

Purport

The specific importance of the Kumāras is that they were *brahmacārīs,* living the life of celibacy from birth. They kept themselves as small children about four or five years old because by growing into youth one's senses sometimes become disturbed and celibacy becomes difficult. The Kumāras therefore purposefully remained children because in a child's life the senses are never disturbed by sex. This is the significance of the life of the Kumāras, and as such Mahārāja Pṛthu addressed them as the best of the *brāhmaṇas.* Not only were the Kumāras born of the best *brāhmaṇa* (Lord Brahmā), but they are addressed herein as *dvija-śreṣṭhāḥ,* "the best of the *brāhmaṇas,*" on account of their being Vaiṣṇavas also. As we have already explained, they have their *sampradāya* (disciplic succession), and even to date the *sampradāya* is being maintained and is known as the Nimbārka *sampradāya.* Out of the four *sampradāyas* of the Vaiṣṇava *ācāryas,* the Nimbārka *sampradāya* is one. Mahārāja Pṛthu specifically appreciated the position of the Kumāras because they maintained the *brahmacarya* vow from the very beginning of their birth. Mahārāja Pṛthu, however, expressed his great appreciation of Vaiṣṇavism by addressing the Kumāras as *vaiṣṇava-śreṣṭhāḥ.* In other words, everyone should

offer respect to a Vaiṣṇava without considering his source of birth. *Vaiṣṇave jāti-buddhiḥ:* no one should consider a Vaiṣṇava in terms of birth. The Vaiṣṇava is always the best of the *brāhmaṇas,* and as such one should offer all respects to a Vaiṣṇava, not only as a *brāhmaṇa* but as the best of the *brāhmaṇas.*

ŚB 4.22.13

कच्चिन्नः कुशलं नाथा इन्द्रियार्थार्थवेदिनाम् ।
व्यसनावाप एतस्मिन्पतितानां स्वकर्मभिः ॥ १३ ॥

kaccin naḥ kuśalaṁ nāthā
indriyārthārtha-vedinām
vyasanāvāpa etasmin
patitānāṁ sva-karmabhiḥ

Synonyms

kaccit — whether; *naḥ* — our; *kuśalam* — good fortune; *nāthāḥ* — O masters; *indriya-artha* — sense gratification as the ultimate goal of life; *artha-vedinām* — persons who understand only sense gratification; *vyasana* — illness; *āvāpe* — got; *etasmin* — in this material existence; *patitānām* — those who are fallen; *sva-karmabhiḥ* — by their own ability.

Translation

Pṛthu Mahārāja inquired from the sages about persons entan-

gled in this dangerous material existence because of their previous actions. Could such persons, whose only aim is sense gratification, be blessed with any good fortune?

Purport

Mahārāja Pṛthu did not ask the Kumāras about their good fortune, for the Kumāras are always auspicious by dint of their life in celibacy. Since they are always engaged on the path of liberation, there was no question of ill fortune. In other words, *brāhmaṇas* and Vaiṣṇavas who are strictly following the path of spiritual advancement are always fortunate. The question was asked by Pṛthu Mahārāja for his own sake, since he was in the position of a *gṛhastha* and in charge of the royal authority. Kings are not only *gṛhasthas,* who are generally absorbed in sense gratification, but are sometimes employed to kill animals in hunting because they have to practice the killing art; otherwise it is very difficult for them to fight their enemies. Such things are not auspicious. Four kinds of sinful activities — associating with woman for illicit sex, eating meat, intoxication and gambling — are allowed for the *kṣatriyas.* For political reasons, sometimes they have to take to these sinful activities. *Kṣatriyas* do not refrain from gambling. One vivid example is the Pāṇḍavas. When the Pāṇḍavas were challenged by the opposite party, Duryodhana, to gamble and risk their kingdom, they could not refrain, and by that gambling

they lost their kingdom, and their wife was insulted. Similarly, the *kṣatriyas* cannot refrain from fighting if challenged by the opposite party. Therefore Pṛthu Mahārāja, taking consideration of all these facts, inquired whether there is any auspicious path. *Gṛhastha* life is inauspicious because *gṛhastha* means consciousness for sense gratification, and as soon as there is sense gratification, one's position is always full of dangers. This material world is said to be *padaṁ padaṁ yad vipadāṁ na teṣām*, dangerous in every step (*Bhāg.* 10.14.58). Everyone in this material world is struggling hard for sense gratification. Clearing all these points, Mahārāja Pṛthu inquired from the four Kumāras about the fallen conditioned souls who are rotting in this material world due to their past bad or inauspicious activities: "Is there any possibility for their auspicious spiritual life?" In this verse, the word *indriyārthārtha-vedinām* is very significant. It indicates persons whose only aim is to satisfy the senses. They are also described as *patitānām*, or fallen. Only one who stops all activities for sense gratification is considered to be elevated. Another significant word is *sva-karmabhiḥ*. One becomes fallen by dint of his own past bad activities. Everyone is responsible for his fallen condition because of his own activities. When activities are changed to devotional service, one's auspicious life begins.

ŚB 4.22.14

भवत्सु कुशलप्रश्न आत्मारामेषु नेष्यते ।
कुशलाकुशला यत्र न सन्ति मतिवृत्तय: ॥ १४ ॥

bhavatsu kuśala-praśna
ātmārāmeṣu neṣyate
kuśalākuśalā yatra
na santi mati-vṛttayaḥ

Synonyms

bhavatsu — unto you; *kuśala* — good fortune; *praśnaḥ* — question; *ātma-ārāmeṣu* — one who is always engaged in spiritual bliss; *na iṣyate* — there is no need of; *kuśala* — good fortune; *akuśalāḥ* — inauspiciousness; *yatra* — where; *na* — never; *santi* — exists; *mati-vṛttayaḥ* — mental concoction.

Translation

Pṛthu Mahārāja continued: My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.

Purport

In the *Caitanya-caritāmṛta* (*Antya* 4.176) it is said:

'dvaite' bhadrābhadra-jñāna, saba — 'manodharma'
'ei bhāla, ei manda,' — ei saba 'bhrama'

In this material world the auspicious and inauspicious are simply mental concoctions because such things exist only due to association with the material world. This is called illusion, or *ātma-māyā.* We think ourselves created by material nature exactly as we think ourselves experiencing so many things in a dream. The spirit soul, however, is always transcendental. There is no question of becoming materially covered. This covering is simply something like a hallucination or a dream. In *Bhagavad-gītā* (2.62) it is also said, *saṅgāt sañjāyate kāmaḥ:* simply by association we create artificial material necessities. *Dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate:* when we forget our real constitutional position and wish to enjoy the material resources, our material desires manifest, and we associate with varieties of material enjoyment. As soon as the concoctions of material enjoyment are there, because of our association we create a sort of lust or eagerness to enjoy them, and when that false enjoyment does not actually make us happy, we create another illusion, known as anger, and by the manifestation of anger, the illusion becomes stronger. When we are illusioned in this way, forgetfulness of our relationship with Kṛṣṇa follows, and by thus losing Kṛṣṇa consciousness, our real intelligence is defeated. In this way we become entangled in this material world. In *Bhagavad-gītā* (2.63) it is said:

krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ

smṛti-bhraṁśād buddhi-nāśo
buddhi-nāśāt praṇaśyati

By material association we lose our spiritual consciousness; consequently there is the question of the auspicious and inauspicious. But those who are *ātmārāma,* or self-realized, have transcended such questions. The *ātmārāmas,* or self-realized persons, gradually making further progress in spiritual bliss, come to the platform of association with the Supreme Personality of Godhead. That is the perfection of life. In the beginning, the Kumāras were self-realized impersonalists, but gradually they became attracted to the personal pastimes of the Supreme Lord. The conclusion is that for those who are always engaged in the devotional service of the Personality of Godhead, the duality of the auspicious and inauspicious does not arise. Pṛthu Mahārāja is therefore asking about auspiciousness not for the sake of the Kumāras but for his own sake.

ŚB 4.22.15

तदहं कृतविश्रम्भः सुहृदो वस्तपस्विनाम् ।
सम्पृच्छे भव एतस्मिन् क्षेमः केनाञ्जसा भवेत् ॥ १५ ॥

tad ahaṁ kṛta-viśrambhaḥ
suhṛdo vas tapasvinām
sampṛcche bhava etasmin
kṣemaḥ kenāñjasā bhavet

Synonyms

tat — therefore; *aham* — I; *kṛta-viśrambhaḥ* — being completely assured; *su-hṛdaḥ* — friend; *vaḥ* — our; *tapasvinām* — suffering material pangs; *sampṛcche* — wish to inquire; *bhave* — in this material world; *etasmin* — this; *kṣemaḥ* — ultimate reality; *kena* — by which means; *añjasā* — without delay; *bhavet* — can be achieved.

Translation

I am completely assured that personalities like you are the only friends for persons who are blazing in the fire of material existence. I therefore ask you how in this material world we can very soon achieve the ultimate goal of life.

Purport

When saintly persons go from door to door to see those who are too much materially engaged, it is to be understood that they do not go to ask anything for their personal benefit. It is a fact that saintly persons go to materialists just to give real information of the auspicious. Mahārāja Pṛthu was assured of this fact; therefore instead of wasting time by asking the Kumāras about their welfare, he preferred to inquire from them whether he could soon be relieved from the dangerous position of materialistic existence. This was not, however, a question personally for Pṛthu Mahārā-

ja. It was raised to teach the common man that whenever one meets a great saintly person, one should immediately surrender unto him and inquire about relief from the material pains of existence. Therefore Śrīla Narottama dāsa Ṭhākura says, *saṁsāra-viṣānale, divā-niśi hiyā jvale, juḍāite nā kainu upāya:* "We are always suffering from material pangs, and our hearts are burning, but we cannot find any way out of it." The materialistic person can also be called a *tapasvī,* which means someone who is always suffering from material pains. One can get rid of all these material pains only when he takes shelter of the chanting of the Hare Kṛṣṇa *mantra.* This is also explained by Narottama dāsa Ṭhākura: *golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmila kene tāya.* Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa *mantra.* The conclusion is that all persons in this material world are suffering from material pains, and if one wants to get rid of them he must associate with saintly persons, pure devotees of the Lord, and chant the *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is the only auspicious way for materialistic persons.

ŚB 4.22.16

व्यक्तमात्मवतामात्मा भगवानात्मभावनः ।

स्वानामनुग्रहायेमां सिद्धरूपी चरत्यजः ॥ १६ ॥

vyaktam ātmavatām ātmā
bhagavān ātma-bhāvanaḥ
svānām anugrahāyemāṁ
siddha-rūpī caraty ajaḥ

Synonyms

vyaktam — clear; *ātma-vatām* — of the transcendentalists; *ātmā* — the goal of life; *bhagavān* — the Supreme Personality of Godhead; *ātma-bhāvanaḥ* — always wishing to elevate the living entities; *svānām* — whose own devotees; *anugrahāya* — just to show mercy; *imām* — this way; *siddha-rūpī* — perfectly self-realized; *carati* — travels; *ajaḥ* — Nārāyaṇa.

Translation

The Supreme Personality of Godhead is always anxious to elevate the living entities, who are His parts and parcels, and for their special benefit the Lord travels all over the world in the form of self-realized persons like you.

Purport

There are different kinds of transcendentalists, namely the *jñānīs,* or impersonalists, the mystic *yogīs* and, of course,

all the devotees of the Supreme Personality of Godhead. The Kumāras, however, were both *yogīs* and *jñānīs* and finally *bhaktas* later on. In the beginning they were impersonalists, but later they developed devotional activities; therefore they are the best of the transcendentalists. The devotees are representatives of the Supreme Personality of Godhead, and to elevate the conditioned souls to their original consciousness, they travel all over the universes to enlighten the conditioned souls about Kṛṣṇa consciousness. The best devotees are *ātmavat,* or those who have fully realized the Supreme Soul. The Supreme Personality of Godhead, as Paramātmā, is sitting within everyone's heart, trying to elevate everyone to the platform of Kṛṣṇa consciousness. Therefore He is called *ātma-bhāvana.* The Supreme Personality of Godhead is always trying to give the individual soul the intelligence to understand about Himself. He is always with the individual as a friend sitting by the side of a friend, and He gives facilities to all living entities according to their desires.

The word *ātmavatām* is significant in this verse. There are three different kinds of devotees, namely *kaniṣṭha-adhikārī, madhyama-adhikārī* and *uttama-adhikārī* — the neophyte, the preacher and the *mahā-bhāgavata,* or the highly advanced devotee. The highly advanced devotee is one who knows the conclusion of the *Vedas* in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on

the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The *madhyama-adhikārī* (preacher) is also well versed in the *śāstras* and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the *madhyama-adhikārī* does not care for the demoniac living entities, and the neophyte *kaniṣṭha-adhikārī* does not know much about *śāstra* but has full faith in the Supreme Personality of Godhead. The Kumāras, however, were *mahā-bhāgavatas* because after scrutinizingly studying the Absolute Truth, they became devotees. In other words, they were in full knowledge of the Vedic conclusion. In the *Bhagavad-gītā* it is confirmed by the Lord that there are many devotees but that a devotee who is fully conversant in the Vedic conclusion is very dear to Him. Everyone is trying to elevate himself to the highest position according to his mentality. The *karmīs,* who have a bodily concept of life, try to enjoy sense gratification to the utmost. The *jñānīs'* idea of the highest position is merging into the effulgence of the Lord. But a devotee's highest position is in preaching all over the world the glories of the Supreme Personality of Godhead. Therefore the devotees are actually the representatives of the Supreme Lord, and as such they travel all over the world directly as Nārāyaṇa because they carry Nārāyaṇa within their hearts and preach His glories. The representative of Nārāyaṇa is as good as Nārāyaṇa,

but he is not to conclude, like the Māyāvādīs, that he has become Nārāyaṇa. Generally, a *sannyāsī* is addressed as Nārāyaṇa by the Māyāvādīs. Their idea is that simply by taking *sannyāsa* one becomes equal to Nārāyaṇa or becomes Nārāyaṇa Himself. The Vaiṣṇava conclusion is different, as stated by Śrīla Viśvanātha Cakravartī Ṭhākura:

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

According to the Vaiṣṇava philosophy, a devotee is as good as Nārāyaṇa not by becoming Nārāyaṇa but by becoming the most confidential servant of Nārāyaṇa. Such great personalities act as spiritual masters for the benefit of the people in general, and as such, a spiritual master who is preaching the glories of Nārāyaṇa should be accepted as Nārāyaṇa and be given all respects due Him.

ŚB 4.22.17

मैत्रेय उवाच
पृथोस्तत्सूक्तमाकर्ण्य सारं सुष्ठु मितं मधु ।
स्मयमान इव प्रीत्या कुमारः प्रत्युवाच ह ॥ १७ ॥

maitreya uvāca

pṛthos tat sūktam ākarṇya
sāraṁ suṣṭhu mitaṁ madhu
smayamāna iva prītyā
kumāraḥ pratyuvāca ha

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *pṛthoḥ* — of King Pṛthu; *tat* — that; *sūktam* — Vedic conclusion; *ākarṇya* — hearing; *sāram* — very substantial; *suṣṭhu* — appropriate; *mitam* — minimized; *madhu* — sweet to hear; *smayamānaḥ* — smiling; *iva* — like; *prītyā* — out of great satisfaction; *kumāraḥ* — celibate; *pratyuvāca* — replied; *ha* — thus.

Translation

The great sage Maitreya continued: Thus Sanat-kumāra, the best of the celibates, after hearing the speech of Pṛthu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.

Purport

Pṛthu Mahārāja's talks before the Kumāras were very laudable because of so many qualifications. A speech should be composed of selected words, very sweet to hear, and appropriate to the situation.

Such speech is called meaningful. All these good qualifications are present in Pṛthu Mahārāja's speech because he is a perfect devotee. It is said, *yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ:* "For one who has unflinching devotional faith in the Supreme Personality of Godhead and is engaged in His service, all good qualities become manifest in his person." (*Bhāg.* 5.18.12) Thus the Kumāras were very much pleased, and Sanat-kumāra began to speak as follows.

ŚB 4.22.18

सनत्कुमार उवाच
साधु पृष्टं महाराज सर्वभूतहितात्मना ।
भवता विदुषा चापि साधूनां मतिरीदृशी ॥ १८ ॥

sanat-kumāra uvāca
sādhu pṛṣṭaṁ mahārāja
sarva-bhūta-hitātmanā
bhavatā viduṣā cāpi
sādhūnāṁ matir īdṛśī

Synonyms

sanat-kumāraḥ uvāca — Sanat-kumāra said; *sādhu* — saintly; *pṛṣṭam* — question; *mahārāja* — my dear King; *sarva-bhūta* — all living entities; *hita-ātmanā* — by one who desires good for all; *bhavatā* — by you; *viduṣā* — well

learned; *ca* — and; *api* — although; *sādhūnām* — of the saintly persons; *matiḥ* — intelligence; *īdṛśī* — like this.

Translation

Sanat-kumāra said: My dear King Pṛthu, I am very nicely questioned by you. Such questions are beneficial for all living entities, especially because they are raised by you, who are always thinking of the good of others. Although you know everything, you ask such questions because that is the behavior of saintly persons. Such intelligence is befitting your position.

Purport

Mahārāja Pṛthu was well conversant in transcendental science, yet he presented himself before the Kumāras as one ignorant of it. The idea is that even if a person is very exalted and knows everything, before his superior he should present questions. For instance, although Arjuna knew all the transcendental science, he questioned Kṛṣṇa as if he did not know. Similarly, Pṛthu Mahārāja knew everything, but he presented himself before the Kumāras as if he did not know anything. The idea is that questions by exalted persons put before the Supreme Personality of Godhead or His devotees are meant for the benefit of the general people. Therefore sometimes great personalities put themselves in that position and inquire from a higher authority because they are always

thinking of the benefit of others.

ŚB 4.22.19

सङ्गमः खलु साधूनामुभयेषां च सम्मतः ।
यत्सम्भाषणसम्प्रश्नः सर्वेषां वितनोति शम् ॥ १९ ॥

saṅgamaḥ khalu sādhūnām
ubhayeṣāṁ ca sammataḥ
yat-sambhāṣaṇa-sampraśnaḥ
sarveṣāṁ vitanoti śam

Synonyms

saṅgamaḥ — association; *khalu* — certainly; *sādhūnām* — of devotees; *ubhayeṣām* — for both; *ca* — also; *sammataḥ* — conclusive; *yat* — which; *sambhāṣaṇa* — discussion; *sampraśnaḥ* — question and answer; *sarveṣām* — of all; *vitanoti* — expands; *śam* — real happiness.

Translation

When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.

Purport

Hearing discussions among the devotees is the only means to receive the powerful message of the Supreme Personality of Godhead. For instance, *Bhagavad-gītā* has been well known all over the world for a very long time, especially in the Western world, but because the subject matter was not discussed by devotees, there was no effect. Not a single person in the West became Kṛṣṇa conscious before the Kṛṣṇa consciousness movement was founded. But when the same *Bhagavad-gītā* was presented as it is through the disciplic succession, the effect of spiritual realization was immediately manifested.

Sanat-kumāra, one of the Kumāras, informed Pṛthu Mahārāja that his meeting with the Kumāras benefited not only Mahārāja Pṛthu but the Kumāras as well. When Nārada Muni questioned Lord Brahmā about the Supreme Personality of Godhead, Lord Brahmā thanked Nārada Muni for giving him a chance to speak about the Supreme Lord. Therefore questions put by a saintly person to another saintly person about the Supreme Personality of Godhead or about the ultimate goal of life surcharge everything spiritually. Whoever takes advantage of such discussions is benefited both in this life and in the next.

The word *ubhayeṣām* can be described in many ways. Generally there are two classes of men, the materialists and the transcendentalists. By hearing discussions between devotees, both the materialist and transcendentalist are benefited. The

materialist is benefited by association with devotees because his life then becomes regulated so that his chance of becoming a devotee or making the present life successful for understanding the real position of the living entity is increased. When one takes advantage of this opportunity, he is assured of a human form of life in the next birth, or he may be liberated completely and go back home, back to Godhead. The conclusion is that if one participates in a discussion of devotees, he is both materially and spiritually benefited. The speaker and the audience are both benefited, and the *karmīs* and *jñānīs* are benefited. The discussion of spiritual matters amongst devotees is beneficial for everyone, without exception. Consequently the Kumāras admitted that not only was the King benefited by such a meeting, but the Kumāras were as well.

ŚB 4.22.20

अस्त्येव राजन् भवतो मधुद्विष:
पादारविन्दस्य गुणानुवादने ।
रतिर्दुरापा विधुनोति नैष्ठिकी
कामं कषायं मलमन्तरात्मन: ॥ २० ॥

asty eva rājan bhavato madhudviṣaḥ
pādāravindasya guṇānuvādane
ratir durāpā vidhunoti naiṣṭhikī
kāmaṁ kaṣāyaṁ malam antar-ātmanaḥ

Synonyms

asti — there is; *eva* — certainly; *rājan* — O King; *bhavataḥ* — your; *madhu-dviṣaḥ* — of the Lord; *pāda-aravindasya* — of the lotus feet; *guṇa-anuvādane* — in glorifying; *ratiḥ* — attachment; *durāpā* — very difficult; *vidhunoti* — washes; *naiṣṭhikī* — unflinching; *kāmam* — lusty; *kaṣāyam* — the embellishment of lusty desire; *malam* — dirty; *antaḥ-ātmanaḥ* — from the core of the heart.

Translation

Sanat-kumāra continued: My dear King, you already have an inclination to glorify the lotus feet of the Supreme Personality of Godhead. Such attachment is very difficult to achieve, but when one has attained such unflinching faith in the Lord, it automatically cleanses lusty desires from the core of the heart.

Purport

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

(*Bhāg.* 3.25.25)

By association with devotees, dirty things within the heart of a materialistic man are gradually washed away by the grace of the Supreme Personality of Godhead. As silver becomes shiny by being polished, the heart of a materialistic person is cleansed of lusty desires by the good association of devotees. Actually the living being has no connection with this material enjoyment nor with lusty desires. He is simply imagining or dreaming while asleep. But by the association of pure devotees he is awakened, and immediately the spirit soul is situated in his own glory by understanding his constitutional position as the eternal servant of the Lord. Pṛthu Mahārāja was already a self-realized soul; therefore he had a natural inclination to glorify the activities of the Supreme Personality of Godhead, and the Kumāras assured him that there was no chance of his falling victim to the illusory energy of the Supreme Lord. In other words, the process of hearing and chanting about the glories of the Lord is the only means to clarify the heart of material contamination. By the process of *karma, jñāna* and *yoga,* no one will succeed in driving away contamination from the heart, but once a person takes to the shelter of the lotus feet of the Lord by devotional service, automatically all dirty things in the heart are removed without difficulty.

ŚB 4.22.21

शास्त्रेष्वियानेव सुनिश्चितो नृणां

क्षेमस्य सध्र्यग्विमृशेषु हेतुः ।
असङ्ग आत्मव्यतिरिक्त आत्मनि
दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥ २१ ॥

śāstreṣv iyān eva suniścito nṛṇāṁ
kṣemasya sadhryag-vimṛśeṣu hetuḥ
asaṅga ātma-vyatirikta ātmani
dṛḍhā ratir brahmaṇi nirguṇe ca yā

Synonyms

śāstreṣu — in the scriptures; *iyān eva* — this is only; *su-niścitaḥ* — positively concluded; *nṛṇām* — of human society; *kṣemasya* — of the ultimate welfare; *sadhryak* — perfectly; *vimṛśeṣu* — by full consideration; *hetuḥ* — cause; *asaṅgaḥ* — detachment; *ātma-vyatirikte* — the bodily concept of life; *ātmani* — unto the Supreme Soul; *dṛḍhā* — strong; *ratiḥ* — attachment; *brahmaṇi* — transcendence; *nirguṇe* — in the Supreme, who is beyond the material modes; *ca* — and; *yā* — which.

Translation

It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detachment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental, beyond the modes of material nature.

Purport

Everyone in human society is engaged for the ultimate benefit of life, but persons who are in the bodily conception cannot achieve the ultimate goal, nor can they understand what it is. The ultimate goal of life is described in Bhagavad-gītā (2.59): *paraṁ dṛṣṭvā nivartate*. When one finds out the supreme goal of life, he naturally becomes detached from the bodily concept. Here in this verse the indication is that one has to steadfastly increase attachment for the Transcendence (*brahmaṇi*). As confirmed in the *Vedānta-sūtra* (1.1.1), *athāto brahma-jijñāsā:* without inquiry about the Supreme, or the Transcendence, one cannot give up attachment for this material world. By the evolutionary process in 8,400,000 species of life, one cannot understand the ultimate goal of life because in all those species of life, the bodily conception is very prominent. *Athāto brahma-jijñāsā* means that in order to get out of the bodily conception, one has to increase attachment to or inquiry about Brahman. Then he can be situated in the transcendental devotional service — *śravaṇaṁ kīrtanaṁ viṣṇoḥ*. To increase attachment for Brahman means to engage in devotional service. Those who are attached to the impersonal form of Brahman cannot remain attached for very long. Impersonalists, after rejecting this world as *mithyā,* or false (*jagan mithyā*), come down again to this *jagan mithyā,* although they take *sannyāsa* to increase their attachment for Brahman.

Similarly, many *yogīs* who are attached to the localized aspect of Brahman as Paramātmā — great sages like Viśvāmitra — also fall down as victims of women. Therefore increased attachment for the Supreme Personality of Godhead is advised in all *śāstras.* That is the only way of detachment from material existence and is explained in Bhagavad-gītā (2.59) as *paraṁ dṛṣṭvā nivartate:* one can cease material activities when he actually has the taste for devotional service. Śrī Caitanya Mahāprabhu also recommended love of Godhead as the ultimate goal of life (*premā pum-artho mahān*). Without increasing love of Godhead, one cannot achieve the perfectional stage of the transcendental position.

ŚB 4.22.22

सा श्रद्धया भगवद्धर्मचर्यया
जिज्ञासयाध्यात्मिकयोगनिष्ठया ।
योगेश्वरोपासनया च नित्यं
पुण्यश्रव:कथया पुण्यया च ॥ २२ ॥

sā śraddhayā bhagavad-dharma-caryayā
jijñāsayādhyātmika-yoga-niṣṭhayā
yogeśvaropāsanayā ca nityaṁ
puṇya-śravaḥ-kathayā puṇyayā ca

Synonyms

sā — that devotional service; *śraddhayā* — with faith and

conviction; *bhagavat-dharma* — devotional service; *caryayā* — by discussion; *jijñāsayā* — by inquiry; *adhyātmika* — spiritual; *yoga-niṣṭhayā* — by conviction in spiritual understanding; *yoga-īśvara* — the Supreme Personality of Godhead; *upāsanayā* — by worship of Him; *ca* — and; *nityam* — regularly; *puṇya-śravaḥ* — by hearing which; *kathayā* — by discussion; *puṇyayā* — by pious; *ca* — also.

Translation

Attachment for the Supreme can be increased by practicing devotional service, inquiring about the Supreme Personality of Godhead, applying bhakti-yoga in life, worshiping the Yogeśvara, the Supreme Personality of Godhead, and by hearing and chanting about the glories of the Supreme Personality of Godhead. These actions are pious in themselves.

Purport

The word *yogeśvara* is applicable to both the Supreme Personality of Godhead, Kṛṣṇa, and His devotees also. In *Bhagavad-gītā* this word occurs in two places. In the Eighteenth Chapter (18.78), Kṛṣṇa is described as the Supreme Personality of Godhead, Hari, who is the master of all mystic power (*yatra yogeśvaraḥ kṛṣṇaḥ*). Yogeśvara is also described at the end of the Sixth Chapter (6.47): *sa me yuktatamo mataḥ*. This *yuktatama* indicates the

topmost of all *yogīs* — the devotees, who can also be called *yogeśvara*. In this verse, *yogeśvara-upāsanā* means to render service to a pure devotee. Thus Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* without serving a pure devotee, one cannot advance in spiritual life. Prahlāda Mahārāja also has said:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

(*Bhāg.* 7.5.32)

One should take shelter of a pure devotee, who has nothing to do with this material world but is simply engaged in devotional service. By serving him only, one can transcend the qualitative material condition. In this verse it is recommended (*yogeśvara-upāsanayā*) that one serve the lotus feet of the topmost *yogī*, or the devotee. To serve the topmost devotee means to hear from him about the glories of the Supreme Personality of Godhead. To hear the glories of the Supreme Personality of Godhead from the mouth of a pure devotee is to acquire a pious life. In *Bhagavad-gītā* (7.28) it is also said that without being pious one cannot engage in devotional service:

yeṣāṁ tv anta-gataṁ pāpaṁ

janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajanti māṁ dṛḍha-vratāḥ

To become fixed in devotional service one has to become completely cleansed from the contamination of the material modes of nature. For work in devotional service the first item is *ādau gurv-āśrayam:* one should accept a bona fide spiritual master, and from the bona fide spiritual master inquire about one's transcendental occupational duties (*sad-dharma-pṛcchā*) and follow in the footsteps of great saintly persons, devotees (*sādhu-mārga-anugamanam*). These are the instructions given in *Bhakti-rasāmṛta-sindhu* by Rūpa Gosvāmī.

The conclusion is that to increase attachment for the Supreme Personality of Godhead one has to accept a bona fide spiritual master and learn from him the methods of devotional service and hear from him about the transcendental message and glorification of the Supreme Personality of Godhead. In this way one has to increase his conviction about devotional service. Then it will be very easy to increase attachment for the Supreme Personality of Godhead.

ŚB 4.22.23

अर्थेन्द्रियारामसगोष्ठ्यतृष्णया
तत्सम्मतानामपरिग्रहेण च ।

विविक्तरुच्या परितोष आत्मनि
विना हरेर्गुणपीयूषपानात् ॥ २३ ॥

arthendriyārāma-sagoṣṭhy-atṛṣṇayā
tat-sammatānām aparigraheṇa ca
vivikta-rucyā paritoṣa ātmani
vinā harer guṇa-pīyūṣa-pānāt

Synonyms

artha — riches; *indriya* — senses; *ārāma* — gratification; *sa-goṣṭhī* — with their companion; *atṛṣṇayā* — by reluctance; *tat* — that; *sammatānām* — since approved by them; *aparigraheṇa* — by nonacceptance; *ca* — also; *vivikta-rucyā* — disgusted taste; *pari-toṣe* — happiness; *ātmani* — self; *vinā* — without; *hareḥ* — of the Supreme Personality of Godhead; *guṇa* — qualities; *pīyūṣa* — nectar; *pānāt* — drinking.

Translation

One has to make progress in spiritual life by not associating with persons who are simply interested in sense gratification and making money. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by being disgusted with the

taste for sense enjoyment.

Purport

In the material world everyone is interested in money and sense gratification. The only objective is to earn as much money as possible and utilize it for satisfaction of the senses. Śrīla Śukadeva Gosvāmī thus described the activities of the materialistic persons:

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā

(*Bhāg.* 2.1.3)

This is a typical example of materialistic persons. At night they waste their time by sleeping more than six hours or by wasting time in sex indulgence. This is their occupation at night, and in the morning they go to their office or business place just to earn money. As soon as there is some money, they become busy in purchasing things for their children and others. Such persons are never interested in understanding the values of life — what is God, what is the individual soul, what is its relationship with God, etc. Things are degraded to such an extent that those who are supposed to be religious are also at the present moment interested only in sense gratification. The number of materialistic per-

sons in this Age of Kali has increased more than in any other age; therefore persons who are interested in going back home, back to Godhead, should not only engage in the service of realized souls but should give up the company of materialistic persons, whose only aim is to earn money and employ it in sense gratification. They should also not accept the objectives of materialistic persons, namely money and sense gratification. Therefore it is stated, *bhaktiḥ pareśānubhavo viraktir anyatra ca* (Bhāg. 11.2.42): to advance in devotional service one should be uninterested in the materialistic way of life. That which is the subject matter of satisfaction for the devotees is of no interest to the nondevotees.

Simple negation, or giving up the company of materialistic persons, will not do. We must have engagements. Sometimes it is found that a person interested in spiritual advancement gives up the company of material society and goes to a secluded place as recommended for the *yogīs* especially, but that will also not help a person in spiritual advancement, for in many instances such *yogīs* also fall down. As far as *jñānīs* are concerned, generally they fall down without taking shelter of the lotus feet of the Lord. The impersonalists or the voidists can simply avoid the positive material association; they cannot remain fixed in transcendence without being engaged in devotional service. The beginning of devotional service is to hear about the glories of the Supreme Personality of Godhead. That is recommended in this verse: *vinā*

harer guṇa-pīyūṣa-pānāt. One must drink the nectar of the glories of the Supreme Personality of Godhead, and this means that one must be always engaged in hearing and chanting the glories of the Lord. It is the prime method for advancing in spiritual life. Lord Caitanya Mahāprabhu also recommends this in the *Caitanya-caritāmṛta*. If one wants to make advancement in spiritual life, by great fortune he may meet a bona fide spiritual master and from him learn about Kṛṣṇa. By serving both the spiritual master and Kṛṣṇa he gets the seed of devotional service (*bhakti-latā-bīja*), and if he sows the seed within his heart and waters it by hearing and chanting, it grows into a luxuriant *bhakti-latā*, or *bhakti* creeper. The creeper is so strong that it penetrates the covering of the universe and reaches the spiritual world and continues to grow on and on until it reaches and takes shelter of the lotus feet of Kṛṣṇa, just as an ordinary creeper also grows on and on until it takes a solid shelter on a roof; then it very steadily grows and produces the required fruit. The real cause of the growing of such fruit, which is here called the nectar of hearing the glories of the Supreme Personality of Godhead, is to water the creeper of devotional service by hearing and chanting. The purport is that one cannot live outside the society of devotees; one must live in the association of devotees, where there is constant chanting and hearing of the glories of the Lord. The Kṛṣṇa consciousness movement is started for this purpose, so that hundreds of ISKCON

centers may give people a chance to hear and chant, to accept the spiritual master and to disassociate themselves from persons who are materially interested, for in this way one can make solid advancement in going back home, back to Godhead.

ŚB 4.22.24

अहिंसया पारमहंस्यचर्यया
स्मृत्या मुकुन्दाचरिताग्र्यसीधुना ।
यमैरकामैर्नियमैश्चाप्यनिन्दया
निरीहया द्वन्द्वतितिक्षया च ॥ २४ ॥

ahiṁsayā pāramahaṁsya-caryayā
smṛtyā mukundācaritāgrya-sīdhunā
yamair akāmair niyamaiś cāpy anindayā
nirīhayā dvandva-titikṣayā ca

Synonyms

ahiṁsayā — by nonviolence; *pāramahaṁsya-caryayā* — by following in the footsteps of great *ācāryas*; *smṛtyā* — by remembering; *mukunda* — the Supreme Personality of Godhead; *ācarita-agrya* — simply preaching His activities; *sīdhunā* — by the nectar; *yamaiḥ* — by following regulative principles; *akāmaiḥ* — without material desires; *niyamaiḥ* — by strictly following the rules and regulations; *ca* — also; *api* — certainly; *anindayā* — without blaspheming; *nirīhayā* —

living simply, plain living; *dvandva* — duality; *titikṣayā* — by tolerance; *ca* — and.

Translation

A candidate for spiritual advancement must be nonviolent, must follow in the footsteps of great ācāryas, must always remember the nectar of the pastimes of the Supreme Personality of Godhead, must follow the regulative principles without material desire and, while following the regulative principles, should not blaspheme others. A devotee should lead a very simple life and not be disturbed by the duality of opposing elements. He should learn to tolerate them.

Purport

The devotees are actually saintly persons, or *sādhus.* The first qualification of a *sādhu,* or devotee, is *ahiṁsā,* or nonviolence. Persons interested in the path of devotional service, or in going back home, back to Godhead, must first practice *ahiṁsā,* or nonviolence. A *sādhu* is described as *titikṣavaḥ kāruṇikāḥ* (Bhāg. 3.25.21): a devotee should be tolerant and should be very much compassionate toward others. For example, if he suffers personal injury he should tolerate it, but if someone else suffers injury the devotee need not tolerate it. The whole world is full of violence, and a devotee's first business is to stop this violence, including the un-

necessary slaughter of animals. A devotee is the friend not only of human society but of all living entities, for he sees all living entities as sons of the Supreme Personality of Godhead. He does not claim himself to be the only son of God and allow all others to be killed, thinking that they have no soul. This kind of philosophy is never advocated by a pure devotee of the Lord. *Suhṛdaḥ sarva-dehinām:* a true devotee is the friend of all living entities. Kṛṣṇa claims in *Bhagavad-gītā* to be the father of all species of living entities; consequently the devotee of Kṛṣṇa is always a friend of all. This is called *ahiṁsā.* Such nonviolence can be practiced only when we follow in the footsteps of great *ācāryas.* Therefore, according to our Vaiṣṇava philosophy, we have to follow the great *ācāryas* of the four *sampradāyas,* or disciplic successions.

Trying to advance in spiritual life outside the disciplic succession is simply ludicrous. It is said, therefore, *ācāryavān puruṣo veda:* one who follows the disciplic succession of *ācāryas* knows things as they are (*Chāndogya Upaniṣad* 6.14.2). *Tad-vijñānārthaṁ sa gurum evābhigacchet:* in order to understand the transcendental science, one must approach the bona fide spiritual master (*Muṇḍaka Upaniṣad* 1.2.12). The word *smṛtyā* is very important in spiritual life. *Smṛtyā* means remembering Kṛṣṇa always. Life should be molded in such a way that one cannot remain alone without thinking of Kṛṣṇa. We should live in Kṛṣṇa so that while eating, sleeping, walking and working we remain only in Kṛṣṇa.

Our Kṛṣṇa consciousness society recommends that we arrange our living so that we can remember Kṛṣṇa. In our ISKCON society the devotees, while engaged in making Spiritual Sky incense, are also hearing about the glories of Kṛṣṇa or His devotees. The *śāstra* recommends, *smartavyaḥ satataṁ viṣṇuḥ:* Lord Viṣṇu should be remembered always, constantly. *Vismartavyo na jātu-cit:* Viṣṇu should never be forgotten. That is the spiritual way of life — *smṛtyā*. This remembrance of the Lord can be continued if we hear about Him constantly. It is therefore recommended in this verse: *mukundācaritāgrya-sīdhunā. Sīdhu* means "nectar." To hear about Kṛṣṇa from *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* or similar authentic literature is to live in Kṛṣṇa consciousness. Such concentration in Kṛṣṇa consciousness can be achieved by persons who are strictly following the rules and regulative principles. We have recommended in our Kṛṣṇa consciousness movement that a devotee chant sixteen rounds on beads daily and follow the regulative principles. That will help the devotee be fixed in his spiritual advancement in life.

It is also stated in this verse that one can advance by controlling the senses (*yamaiḥ*). By controlling the senses, one can become a *svāmī* or *gosvāmī*. One who is therefore enjoying this supertitl e, *svāmī* or *gosvāmī,* must be very strict in controlling his senses. Indeed, he must be master of his senses. This is possible when one does not desire any material sense gratification. If, by chance, the

senses want to work independently, he must control them. If we simply practice avoiding material sense gratification, controlling the senses is automatically achieved.

Another important point mentioned in this connection is *anindayā* — we should not criticize others' methods of religion. There are different types of religious systems operating under different qualities of material nature. Those operating in the modes of ignorance and passion cannot be as perfect as that system in the mode of goodness. In *Bhagavad-gītā* everything has been divided into three qualitative divisions; therefore religious systems are similarly categorized. When people are mostly under the modes of passion and ignorance, their system of religion will be of the same quality. A devotee, instead of criticizing such systems, will encourage the followers to stick to their principles so that gradually they can come to the platform of religion in goodness. Simply by criticizing them, a devotee's mind will be agitated. Thus a devotee should tolerate and learn to stop agitation.

Another feature of the devotee is *nirīhayā,* simple living. *Nirīhā* means "gentle," "meek" or "simple." A devotee should not live very gorgeously and imitate a materialistic person. Plain living and high thinking are recommended for a devotee. He should accept only so much as he needs to keep the material body fit for the execution of devotional service. He should not eat or sleep more than is required. Simply eating for living, and

not living for eating, and sleeping only six to seven hours a day are principles to be followed by devotees. As long as the body is there it is subjected to the influence of climatic changes, disease and natural disturbances, the threefold miseries of material existence. We cannot avoid them. Sometimes we receive letters from neophyte devotees questioning why they have fallen sick, although pursuing Kṛṣṇa consciousness. They should learn from this verse that they have to become tolerant (*dvandva-titikṣayā*). This is the world of duality. One should not think that because he has fallen sick he has fallen from Kṛṣṇa consciousness. Kṛṣṇa consciousness can continue without impediment from any material opposition. Lord Śrī Kṛṣṇa therefore advises in *Bhagavad-gītā* (2.14), *tāṁs titikṣasva bhārata:* "My dear Arjuna, please try to tolerate all these disturbances. Be fixed in your Kṛṣṇa conscious activities."

ŚB 4.22.25

हरेर्मुहुस्तत्परकर्णपूर
गुणाभिधानेन विजृम्भमाणया ।
भक्त्या ह्यसङ्गः सदसत्यनात्मनि
स्यान्निर्गुणे ब्रह्मणि चाञ्जसा रतिः ॥ २५ ॥

harer muhus tatpara-karṇa-pūra-
guṇābhidhānena vijṛmbhamāṇayā
bhaktyā hy asaṅgaḥ sad-asaty anātmani

syān nirguṇe brahmaṇi cāñjasā ratiḥ

Synonyms

hareḥ — of the Supreme Personality of Godhead; *muhuḥ* — constantly; *tat-para* — in relation with the Supreme Personality of Godhead; *karṇa-pūra* — decoration of the ear; *guṇa-abhidhānena* — discussing transcendental qualities; *vijṛmbhamāṇayā* — by increasing Kṛṣṇa consciousness; *bhaktyā* — by devotion; *hi* — certainly; *asaṅgaḥ* — uncontaminated; *sat-asati* — the material world; *anātmani* — opposed to spiritual understanding; *syāt* — should be; *nirguṇe* — in transcendence; *brahmaṇi* — in the Supreme Lord; *ca* — and; *añjasā* — easily; *ratiḥ* — attraction.

Translation

The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material qualities, one can easily be fixed in transcendence in the Supreme Personality of Godhead.

Purport

This verse is especially mentioned to substantiate the devotional process of hearing the subject matter. A devotee does not like to

hear anything other than subjects dealing with spiritual activities, or the pastimes of the Supreme Personality of Godhead. We can increase our propensity for devotional service by hearing *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* from realized souls. The more we hear from realized souls, the more we make advancement in our devotional life. The more we advance in devotional life, the more we become detached from the material world. The more we become detached from the material world, as advised by Lord Caitanya Mahāprabhu, the more we increase in attachment for the Supreme Personality of Godhead. Therefore, a devotee who actually wants to make progress in devotional service and go back home, back to Godhead, must lose interest in sense enjoyment and associating with persons who are after money and sense gratification. This is the advice of Lord Caitanya Mahāprabhu:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

(*Cc. Madhya* 11.8)

The word *brahmaṇi* used in this verse is commented upon by the impersonalists or professional reciters of *Bhāgavatam*, who are mainly advocates of the caste system by demoniac birthright. They say that *brahmaṇi* means the impersonal

Brahman. But they cannot conclude this with reference to the context of the words *bhaktyā* and *guṇābhidhānena*. According to the impersonalists, there are no transcendental qualities in the impersonal Brahman; therefore we should understand that *brahmaṇi* means "in the Supreme Personality of Godhead." Kṛṣṇa is the Supreme Personality of Godhead, as admitted by Arjuna in *Bhagavad-gītā;* therefore wherever the word *brahma* is used, it must refer to Kṛṣṇa, not to the impersonal Brahman effulgence. *Brahmeti paramātmeti bhagavān iti śabdyate* (*Bhāg.* 1.2.11). Brahman, Paramātmā and Bhagavān can all be taken in total as Brahman, but when there is reference to the word *bhakti* or remembrance of the transcendental qualities, this indicates the Supreme Personality of Godhead, not the impersonal Brahman.

ŚB 4.22.26

यदा रतिर्ब्रह्मणि नैष्ठिकी पुमा-
नाचार्यवान् ज्ञानविरागरंहसा ।
दहत्यवीर्यं हृदयं जीवकोशं
पञ्चात्मकं योनिमिवोत्थितोऽग्निः ॥ २६ ॥

yadā ratir brahmaṇi naiṣṭhikī pumān
ācāryavān jñāna-virāga-raṁhasā
dahaty avīryaṁ hṛdayaṁ jīva-kośaṁ
pañcātmakaṁ yonim ivotthito 'gniḥ

Synonyms

yadā — when; *ratiḥ* — attachment; *brahmaṇi* — in the Supreme Personality of Godhead; *naiṣṭhikī* — fixed; *pumān* — the person; *ācāryavān* — completely surrendered to the spiritual master; *jñāna* — knowledge; *virāga* — detachment; *raṁhasā* — by the force of; *dahati* — burns; *avīryam* — impotent; *hṛdayam* — within the heart; *jīva-kośam* — the covering of the spirit soul; *pañca-ātmakam* — five elements; *yonim* — source of birth; *iva* — like; *utthitaḥ* — emanating; *agniḥ* — fire.

Translation

Upon becoming fixed in his attachment to the Supreme Personality of Godhead by the grace of the spiritual master and by awakening knowledge and detachment, the living entity, situated within the heart of the body and covered by the five elements, burns up his material surroundings exactly as fire, arising from wood, burns the wood itself.

Purport

It is said that both the *jīvātmā,* the individual soul, and the Paramātmā live together within the heart. In the Vedic version it is stated, *hṛdi hy ayam ātmā:* the soul and Supersoul both live within the heart. The individual soul is liberated when it comes out of the material heart or cleanses the heart to make it

spiritualized. The example given here is very appropriate: *yonim ivotthito 'gniḥ. Agni,* or fire, comes out of wood, and by it the wood is completely destroyed. Similarly, when a living entity increases his attachment for the Supreme Personality of Godhead, he is to be considered like fire. A blazing fire is visible by its exhibition of heat and light; similarly, when the living entity within the heart becomes enlightened with full spiritual knowledge and detached from the material world, he burns up his material covering of the five elements — earth, water, fire, air and sky — and becomes free from the five kinds of material attachments, namely ignorance, false egoism, attachment to the material world, envy and absorption in material consciousness. Therefore *pañcāt-makam,* as mentioned in this verse, refers to either the five elements or the five coverings of material contamination. When these are all burned into ashes by the blazing fire of knowledge and detachment, one is fixed firmly in the devotional service of the Supreme Personality of Godhead. Unless one takes shelter of a bona fide spiritual master and advances one's attraction for Kṛṣṇa by the spiritual master's instructions, the five coverings of the living entity cannot be removed from the material heart. The living entity is centered within the heart, and to take him away from the heart is to liberate him. This is the process: one must take shelter of a bona fide spiritual master and by his instruction increase one's knowledge in devotional service, become detached

from the material world, and thus become liberated. An advanced devotee, therefore, does not live within the material body but within his spiritual body, just as a dry coconut lives detached from the coconut husk even though within the husk. The pure devotee's body is therefore called *cin-maya-śarīra,* "spiritualized body." In other words, a devotee's body is not connected with material activities, and as such, a devotee is always liberated (*brahma-bhūyāya kalpate*), as confirmed in *Bhagavad-gītā* (14.26). Śrīla Rūpa Gosvāmī also confirms this:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"Whatever his condition may be, one who is engaged fully with his body, mind and speech in the service of the Lord is liberated, even within this body."

ŚB 4.22.27

दग्धाशयो मुक्तसमस्ततद्गुणो
नैवात्मनो बहिरन्तर्विचष्टे ।
परात्मनोर्यद्व्यवधानं पुरस्तात्
स्वप्ने यथा पुरुषस्तद्विनाशे ॥ २७ ॥

dagdhāśayo mukta-samasta-tad-guṇo

naivātmano bahir antar vicaṣṭe
parātmanor yad-vyavadhānaṁ purastāt
svapne yathā puruṣas tad-vināśe

Synonyms

dagdha-āśayaḥ — all material desires being burned; *mukta* — liberated; *samasta* — all; *tat-guṇaḥ* — qualities in connection with matter; *na* — not; *eva* — certainly; *ātmanaḥ* — the soul or the Supersoul; *bahiḥ* — external; *antaḥ* — internal; *vicaṣṭe* — acting; *para-ātmanoḥ* — of the Supersoul; *yat* — that; *vyavadhānam* — difference; *purastāt* — as it was in the beginning; *svapne* — in dream; *yathā* — as; *puruṣaḥ* — a person; *tat* — that; *vināśe* — being finished.

Translation

When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and internally. At that time the difference between the soul and the Supersoul, which was existing before self-realization, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.

Purport

As described by Śrīla Rūpa Gosvāmī (*anyābhilāṣitā-śūnyam*), one

must be devoid of all material desires. When a person becomes devoid of all material desires, there is no longer need for speculative knowledge or fruitive activities. In that condition it is to be understood that one is free from the material body. The example is already given above — a coconut which is dry is loosened from its outward husk. This is the stage of liberation. As said in Śrīmad-Bhāgavatam (2.10.6), *mukti* (liberation) means *svarūpeṇa vyavasthitiḥ*, being situated in one's own constitutional position. All material desires are present as long as one is in the bodily concept of life, but when one realizes that he is an eternal servant of Kṛṣṇa, his desires are no longer material. A devotee acts in this consciousness. In other words, when material desires in connection with the body are finished, one is actually liberated.

When one is liberated from the material qualities, he does not do anything for his personal sense gratification. At that time all activities performed by him are absolute. In the conditioned state there are two kinds of activities: one acts on behalf of the body, and at the same time he acts to become liberated. The devotee, when he is completely free from all material desires or all material qualities, transcends the duality of action for the body and soul. Then the bodily concept of life is completely over. Therefore Śrīla Rūpa Gosvāmī says:

īhā yasya harer dāsye
karmaṇā manasā girā

nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

When one is completely fixed in the service of the Lord, he is a liberated person in any condition of life. He is called *jīvan-muktaḥ*, liberated even within this body. In such a liberated condition, there is no distinction between actions for sense gratification and actions for liberation. When one is liberated from the desires of sense gratification, he has no longer to suffer the reactions of lamentation or illusion. Activities performed by the *karmīs* and *jñānīs* are subject to lamentation and illusion, but a self-realized liberated person acting only for the Supreme Personality of Godhead experiences none. This is the stage of oneness, or merging into the existence of the Supreme Personality of Godhead. This means that the individual soul, while keeping his individuality, no longer has separate interests. He is fully in the service of the Lord, and he has nothing to do for his personal sense gratification; therefore he sees only the Supreme Personality of Godhead and not himself. His personal interest completely perishes. When a person comes out of a dream, the dream vanishes. While dreaming, a person may consider himself a king and see the royal paraphernalia, his soldiers, etc., but when the dream is over, he does not see anything beyond himself. Similarly, a liberated person understands that he is part and parcel of the Supreme Lord acting in accordance with the desire of the Supreme

Lord, and as such there is no distinction between himself and the Supreme Lord, although both of them retain their individuality (*nityo nityānāṁ cetanaś cetanānām*). This is the perfect conception of oneness in relation to the Supersoul and the soul.

ŚB 4.22.28

आत्मानमिन्द्रियार्थं च परं यदुभयोरपि ।
सत्याशय उपाधौ वै पुमान् पश्यति नान्यदा ॥ २८ ॥

ātmānam indriyārthaṁ ca
paraṁ yad ubhayor api
saty āśaya upādhau vai
pumān paśyati nānyadā

Synonyms

ātmānam — the soul; *indriya-artham* — for sense gratification; *ca* — and; *param* — transcendental; *yat* — that; *ubhayoḥ* — both; *api* — certainly; *sati* — being situated; *āśaye* — material desires; *upādhau* — designation; *vai* — certainly; *pumān* — the person; *paśyati* — sees; *na anyadā* — not otherwise.

Translation

When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designa-

tions. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.

Purport

Being covered by material desires, a spirit soul is also considered to be covered by designations belonging to a particular type of body. Thus he considers himself an animal, man, demigod, bird, beast, etc. In so many ways he is influenced by false identification caused by false egotism, and being covered by illusory material desires, he distinguishes between matter and spirit. When one is devoid of such distinctions, there is no longer a difference between matter and spirit. At that time, the spirit is the only predominating factor. As long as one is covered by material desires, he thinks himself the master or the enjoyer. Thus he acts for sense gratification and becomes subjected to material pangs, happiness and distress. But when one is freed from such a concept of life, he is no longer subjected to designations, and he envisions everything as spiritual in connection with the Supreme Lord. This is explained by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.2.255):

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe

yuktaṁ vairāgyam ucyate

The liberated person has no attachment for anything material or for sense gratification. He understands that everything is connected with the Supreme Personality of Godhead and that everything should be engaged in the service of the Lord. Therefore he does not give up anything. There is no question of renouncing anything because the *paramahaṁsa* knows how to engage everything in the service of the Lord. Originally everything is spiritual; nothing is material. In the *Caitanya-caritāmṛta* (*Madhya* 8.274) also it is explained that a *mahā-bhāgavata,* a highly advanced devotee, has no material vision:

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

Although he sees trees, mountains, and other living entities moving here and there, he sees all as the creation of the Supreme Lord and, with reference to the context, sees only the creator and not the created. In other words, he no longer distinguishes between the created and the creator. He sees only the Supreme Personality of Godhead in everything. He sees Kṛṣṇa in everything and everything in Kṛṣṇa. This is oneness.

ŚB 4.22.29

निमित्ते सति सर्वत्र जलादावपि पूरुषः ।

आत्मनश्च परस्यापि भिदां पश्यति नान्यदा ॥ २९ ॥

nimitte sati sarvatra
jalādāv api pūruṣaḥ
ātmanaś ca parasyāpi
bhidāṁ paśyati nānyadā

Synonyms

nimitte — on account of causes; *sati* — being; *sarva-tra* — everywhere; *jala-ādau api* — water and other reflecting media; *pūruṣaḥ* — the person; *ātmanaḥ* — oneself; *ca* — and; *parasya api* — another's self; *bhidām* — differentiation; *paśyati* — sees; *na anyadā* — there is no other reason.

Translation

Only because of different causes does a person see a difference between himself and others, just as one sees the reflection of a body appearing differently manifested on water, on oil or in a mirror.

Purport

The spirit soul is one, the Supreme Personality of Godhead. He is manifested in *svāṁśa* and *vibhinnāṁśa* expansions. The *jīvas* are *vibhinnāṁśa* expansions; the different incarnations

of the Supreme Personality of Godhead are *svāṁśa* expansions. Thus there are different potencies of the Supreme Lord, and there are different expansions of the different potencies. In this way, for different reasons there are different expansions of the same one principle, the Supreme Personality of Godhead. This understanding is real knowledge, but when the living entity is covered by the *upādhi,* or designated body, he sees differences, exactly as one sees differences in reflections of oneself on water, on oil or in a mirror. When something is reflected on the water, it appears to be moving. When it is reflected on ice, it appears fixed. When it is reflected on oil, it appears hazy. The subject is one, but under different conditions it appears differently. When the qualifying factor is taken away, the whole appears to be one. In other words, when one comes to the *paramahaṁsa* or perfectional stage of life by practicing *bhakti-yoga,* he sees only Kṛṣṇa everywhere. For him there is no other objective.

In conclusion, due to different causes, the living entity is visible in different forms as an animal, human being, demigod, tree, etc. Actually every living entity is the marginal potency of the Supreme Lord. In *Bhagavad-gītā* (5.18), therefore, it is explained that one who actually sees the spirit soul does not distinguish between a learned *brāhmaṇa* and a dog, an elephant or a cow. *Paṇḍitāḥ sama-darśinaḥ:* one who is actually learned sees only the living entity, not the outward covering. Differentiation is therefore the

result of different *karma*, or fruitive activities, and when we stop fruitive activities, turning them into acts of devotion, we can understand that we are not different from anyone else, regardless of the form. This is only possible in Kṛṣṇa consciousness. In this movement there are many different races of men from all parts of the world participating, but because they think of themselves as servants of the Supreme Personality of Godhead, they do not differentiate between black and white, yellow and red. The Kṛṣṇa consciousness movement is therefore the only means to make the living entities free of all designations.

ŚB 4.22.30

इन्द्रियैर्विषयाकृष्टैराक्षिप्तं ध्यायतां मनः ।
चेतनां हरते बुद्धेः स्तम्बस्तोयमिव ह्रदात् ॥ ३० ॥

indriyair viṣayākṛṣṭair
ākṣiptaṁ dhyāyatāṁ manaḥ
cetanāṁ harate buddheḥ
stambas toyam iva hradāt

Synonyms

indriyaiḥ — by the senses; *viṣaya* — the sense objects; *ākṛṣṭaiḥ* — being attracted; *ākṣiptam* — agitated; *dhyāyatām* — always thinking of; *manaḥ* — mind; *cetanām* — consciousness; *harate* — becomes lost; *buddheḥ* — of intelligence; *stambaḥ* — big

straws; *toyam* — water; *iva* — like; *hradāt* — from the lake.

Translation

When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

Purport

In this verse it is very nicely explained how our original Kṛṣṇa consciousness becomes polluted and we gradually become almost completely forgetful of our relationship with the Supreme Lord. In a previous verse it is recommended that we should always keep in touch with the devotional service of the Lord so that the blazing fire of devotional service can gradually burn into ashes material desires and we can become liberated from the repetition of birth and death. This is also how we can indirectly keep our staunch faith in the lotus feet of the Supreme Personality of Godhead. When the mind is allowed to think of sense gratification continuously, it becomes the cause of our material bondage. If our mind is simply filled with sense gratification, even though we want Kṛṣṇa consciousness, by continuous practice we cannot forget the subject matter of sense gratification. If one takes up the *sannyāsa* order of

life but is not able to control the mind, he will think of objects of sense gratification — namely family, society, expensive house, etc. Even though he goes to the Himālayas or the forest, his mind will continue thinking of the objects of sense gratification. In this way, gradually one's intelligence will be affected. When intelligence is affected, one loses his original taste for Kṛṣṇa consciousness.

The example given here is very appropriate: If a big lake is covered all around by long *kuśa* grass, just like columns, the waters dry up; similarly, when the big columns of material desire increase, the clear water of consciousness is dried up. Therefore these columns of *kuśa* grass should be cut or thrown away from the very beginning. Śrī Caitanya Mahāprabhu has instructed that if from the very beginning we do not take care of unwanted grass in the paddy fields, the fertilizing agents or water will be used by them, and the paddy plants will dry up. The material desire for sense enjoyment is the cause of our falldown in this material world, and thus we suffer the threefold miseries and continuous birth, death, old age and disease. However, if we turn our desires toward the transcendental loving service of the Lord, our desires become purified. We cannot kill desires. We have to purify them of different designations. If we constantly think of being a member of a particular nation, society or family and continuously think about them, we become very strongly entangled in the conditioned life of birth and death. But if our desires are applied to the service of

the Lord, they become purified, and thus we become immediately freed from material contamination.

ŚB 4.22.31

भ्रश्यत्यनुस्मृतिश्चित्तं ज्ञानभ्रंशः स्मृतिक्षये ।
तद्रोधं कवयः प्राहुरात्मापह्नवमात्मनः ॥ ३१ ॥

bhraśyaty anusmṛtiś cittaṁ
jñāna-bhraṁśaḥ smṛti-kṣaye
tad-rodhaṁ kavayaḥ prāhur
ātmāpahnavam ātmanaḥ

Synonyms

bhraśyati — becomes destroyed; *anusmṛtiḥ* — constantly thinking; *cittam* — consciousness; *jñāna-bhraṁśaḥ* — bereft of real knowledge; *smṛti-kṣaye* — by destruction of remembrance; *tat-rodham* — choking that process; *kavayaḥ* — great learned scholars; *prāhuḥ* — have opined; *ātma* — of the soul; *apahnavam* — destruction; *ātmanaḥ* — of the soul.

Translation

When one deviates from his original consciousness, he loses the capacity to remember his previous position or recognize his present one. When remembrance is lost, all knowledge acquired is based on a false foundation. When this occurs, learned schol-

ars consider that the soul is lost.

Purport

The living entity, or the soul, is ever existing and eternal. It cannot be lost, but learned scholars say that it is lost when actual knowledge is not working. That is the difference between animals and human beings. According to less intelligent philosophers, animals have no soul. But factually animals have souls. Due to the animals' gross ignorance, however, it appears that they have lost their souls. Without the soul, a body cannot move. That is the difference between a living body and a dead body. When the soul is out of the body, the body is called dead. The soul is said to be lost when there is no proper knowledge exhibited. Our original consciousness is Kṛṣṇa consciousness because we are part and parcel of Kṛṣṇa. When this consciousness is misguided and one is put into the material atmosphere, which pollutes the original consciousness, one thinks that he is a product of the material elements. Thus one loses his real remembrance of his position as part and parcel of the Supreme Personality of Godhead, just as a man who sleeps forgets himself. In this way, when the activities of proper consciousness are checked, all the activities of the lost soul are performed on a false basis. At the present moment, human civilization is acting on a false platform of bodily identification; therefore it can be said that the people of the present age have lost

their souls, and in this respect they are no better than animals.

ŚB 4.22.32

नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः ।
यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् ॥ ३२ ॥

nātaḥ parataro loke
puṁsaḥ svārtha-vyatikramaḥ
yad-adhy anyasya preyastvam
ātmanaḥ sva-vyatikramāt

Synonyms

na — not; *ataḥ* — after this; *parataraḥ* — greater; *loke* — in this world; *puṁsaḥ* — of the living entities; *sva-artha* — interest; *vyatikramaḥ* — obstruction; *yat-adhi* — beyond that; *anyasya* — of others; *preyastvam* — to be more interesting; *ātmanaḥ* — for the self; *sva* — own; *vyatikramāt* — by obstruction.

Translation

There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization.

Purport

Human life is especially meant for self-realization. "Self" refers

to the Superself and the individual self, the Supreme Personality of Godhead and the living entity. When, however, one becomes more interested in the body and bodily sense gratification, he creates for himself obstructions on the path of self-realization. By the influence of *māyā,* one becomes more interested in sense gratification, which is prohibited in this world for those interested in self-realization. Instead of becoming interested in sense gratification, one should divert his activities to satisfy the senses of the Supreme Soul. Anything performed contrary to this principle is certainly against one's self-interest.

ŚB 4.22.33

अर्थेन्द्रियार्थाभिध्यानं सर्वार्थापह्नवो नृणाम् ।
भ्रंशितो ज्ञानविज्ञानाद्येनाविशति मुख्यताम् ॥ ३३ ॥

arthendriyārthābhidhyānaṁ
sarvārthāpahnavo nṛṇām
bhraṁśito jñāna-vijñānād
yenāviśati mukhyatām

Synonyms

artha — riches; *indriya-artha* — for the satisfaction of the senses; *abhidhyānam* — constantly thinking of; *sarva-artha* — four kinds of achievements; *apahnavaḥ* — destructive; *nṛṇām* — of human society; *bhraṁśitaḥ* — being devoid of; *jñāna* —

knowledge; *vijñānāt* — devotional service; *yena* — by all this; *āviśati* — enters; *mukhyatām* — immovable life.

Translation

For human society, constantly thinking of how to earn money and apply it for sense gratification brings about the destruction of everyone's interests. When one becomes devoid of knowledge and devotional service, he enters into species of life like those of trees and stones.

Purport

Jñāna, or knowledge, means to understand one's constitutional position, and *vijñāna* refers to practical application of that knowledge in life. In the human form of life, one should come to the position of *jñāna* and *vijñāna*. But if despite this great opportunity one does not develop knowledge and practical application of knowledge through the help of a spiritual master and the *śāstras* — in other words, if one misuses this opportunity — then in the next life he is sure to be born in a species of nonmoving living entities. Nonmoving living entities include hills, mountains, trees, plants, etc. This stage of life is called *puṇyatām* or *mukhyatām,* namely, making all activities zero. Philosophers who support stopping all activities are called *śūnyavādī*. By nature's own way, our activities are to be gradually diverted to devotional

service. But there are philosophers who, instead of purifying their activities, try to make everything zero, or void of all activities. This lack of activity is represented by the trees and the hills. This is a kind of punishment inflicted by the laws of nature. If we do not properly execute our mission of life in self-realization, nature's punishment will render us inactive by putting us in the form of trees and hills. Therefore activities directed toward sense gratification are condemned herein. One who is constantly thinking of activities to earn money and gratify the senses is following a path which is suicidal. Factually all human society is following this path. Some way or other, people are determined to earn money or get money by begging, borrowing or stealing and applying that for sense gratification. Such a civilization is the greatest obstacle in the path of self-realization.

ŚB 4.22.34

न कुर्यात्कर्हिचित्सङ्गं तमस्तीव्रं तितीरिषुः ।
धर्मार्थकाममोक्षाणां यदत्यन्तविघातकम् ॥ ३४ ॥

na kuryāt karhicit saṅgaṁ
tamas tīvraṁ titīriṣuḥ
dharmārtha-kāma-mokṣāṇāṁ
yad atyanta-vighātakam

Synonyms

na — do not; *kuryāt* — act; *karhicit* — at any time; *saṅgam* — association; *tamaḥ* — ignorance; *tīvram* — with great speed; *titīriṣuḥ* — persons who desire to cross over nescience; *dharma* — religion; *artha* — economic development; *kāma* — sense gratification; *mokṣāṇām* — of salvation; *yat* — that which; *atyanta* — very much; *vighātakam* — obstruction or stumbling block.

Translation

Those who strongly desire to cross the ocean of nescience must not associate with the modes of ignorance, for hedonistic activities are the greatest obstructions to realization of religious principles, economic development, regulated sense gratification and, at last, liberation.

Purport

The four principles of life allow one to live according to religious principles, to earn money according to one's position in society, to allow the senses to enjoy the sense objects according to regulations, and to progress along the path of liberation from this material attachment. As long as the body is there, it is not possible to become completely free from all these material interests. It is not, however, recommended that one act only for sense gratification and earn money for that purpose only, sacrificing all religious principles. At the present moment, human civilization does

not care for religious principles. It is, however, greatly interested in economic development without religious principles. For instance, in a slaughterhouse the butchers certainly get money easily, but such business is not based on religious principles. Similarly, there are many nightclubs for sense gratification and brothels for sex. Sex, of course, is allowed in married life, but prostitution is prohibited because all our activities are ultimately aimed at liberation, at freedom from the clutches of material existence. Similarly, although the government may license liquor shops, this does not mean that liquor shops should be opened unrestrictedly and illicit liquor smuggled. Licensing is meant for restricting. No one has to take a license for sugar, wheat or milk because there is no need to restrict these things. In others words, it is advised that one not act in a way that will obstruct the regular process of advancement in spiritual life and liberation. The Vedic process of sense gratification is therefore planned in such a way that one can economically develop and enjoy sense gratification and yet ultimately attain liberation. Vedic civilization offers us all knowledge in the *śāstras,* and if we live a regulated life under the direction of *śāstras* and *guru,* all our material desires will be fulfilled; at the same time we will be able to go forward to liberation.

ŚB 4.22.35

तत्रापि मोक्ष एवार्थ आत्यन्तिकतयेष्यते ।

त्रैवर्ग्योऽर्थो यतो नित्यं कृतान्तभयसंयुतः ॥ ३५ ॥

tatrāpi mokṣa evārtha
ātyantikatayeṣyate
traivargyo 'rtho yato nityaṁ
kṛtānta-bhaya-saṁyutaḥ

Synonyms

tatra — there; *api* — also; *mokṣaḥ* — liberation; *eva* — certainly; *arthe* — for the matter of; *ātyantikatayā* — most important; *iṣyate* — taken in that way; *trai-vargyaḥ* — the three others, namely religion, economic development and sense gratification; *arthaḥ* — interest; *yataḥ* — wherefrom; *nityam* — regularly; *kṛta-anta* — death; *bhaya* — fear; *saṁyutaḥ* — attached.

Translation

Out of the four principles — namely religion, economic development, sense gratification and liberation — liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature — death.

Purport

Mokṣa, or liberation, has to be taken very seriously, even at the sacrifice of the other three items. As advised by Sūta Gosvāmī

in the beginning of *Śrīmad-Bhāgavatam*, religious principles are not based on success in economic development. Because we are very attached to sense gratification, we go to God, to the temple or churches, for some economic reasons. Then again, economic development does not mean sense gratification. Everything should be adjusted in such a way that we attain liberation. Therefore in this verse, liberation, *mokṣa,* is stressed. The other three items are material and therefore subject to destruction. Even if somehow we accumulate a great bank balance in this life and possess many material things, everything will be finished with death. In *Bhagavad-gītā* it is said that death is the Supreme Personality of Godhead, who ultimately takes away everything acquired by the materialistic person. Foolishly we do not care for this. Foolishly we are not afraid of death, nor do we consider that death will take away everything acquired by the process of *dharma, artha* and *kāma*. By *dharma,* or pious activities, we may be elevated to the heavenly planets, but this does not mean freedom from the clutches of birth, death, old age and disease. The purport is that we can sacrifice our interests in *traivargya* — religious principles, economic development and sense gratification — but we cannot sacrifice the cause of liberation. Regarding liberation, it is stated in *Bhagavad-gītā* (4.9), *tyaktvā dehaṁ punar janma naiti:* liberation means that after giving up this body one does not have to accept another material body. To the impersonalists liberation

means merging into the existence of impersonal Brahman. But factually this is not *mokṣa* because one has to again fall down into this material world from that impersonal position. One should therefore seek the shelter of the Supreme Personality of Godhead and engage in His devotional service. That is real liberation. The conclusion is that we should not stress pious activities, economic development and sense gratification, but should concern ourselves with approaching Lord Viṣṇu in His spiritual planets, of which the topmost is Goloka Vṛndāvana, where Lord Kṛṣṇa lives. Therefore this Kṛṣṇa consciousness movement is the greatest gift for persons who are actually desiring liberation.

ŚB 4.22.36

परेऽवरे च ये भावा गुणव्यतिकरादनु ।
न तेषां विद्यते क्षेममीशविध्वंसिताशिषाम् ॥ ३६ ॥

pare 'vare ca ye bhāvā
guṇa-vyatikarād anu
na teṣāṁ vidyate kṣemam
īśa-vidhvaṁsitāśiṣām

Synonyms

pare — in the higher status of life; *avare* — in the lower status of life; *ca* — and; *ye* — all those; *bhāvāḥ* — conceptions; *guṇa* — material qualities; *vyatikarāt* — by interaction; *anu* —

following; *na* — never; *teṣām* — of them; *vidyate* — exist; *kṣemam* — correction; *īśa* — the Supreme Lord; *vidhvaṁsita* — destroyed; *āśiṣām* — of the blessings.

Translation

We accept as blessings different states of higher life, distinguishing them from lower states of life, but we should know that such distinctions exist only in relation to the interchange of the modes of material nature. Actually these states of life have no permanent existence, for all of them will be destroyed by the supreme controller.

Purport

In our material existence we accept a higher form of life as a blessing and a lower form as a curse. This distinction of "higher" and "lower" only exists as long as the different material qualities (*guṇas*) interact. In other words, by our good activities we are elevated to the higher planetary systems or to a higher standard of life (good education, beautiful body, etc.). These are the results of pious activities. Similarly, by impious activities we remain illiterate, get ugly bodies, a poor standard of living, etc. But all these different states of life are under the laws of material nature through the interaction of the qualities of goodness, passion and ignorance. However, all these qualities will cease to act at the time

of the dissolution of the entire cosmic manifestation. The Lord therefore says in *Bhagavad-gītā* (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

Even though we elevate ourselves to the highest planetary system by the scientific advancement of knowledge or by the religious principles of life — great sacrifices and fruitive activities — at the time of dissolution these higher planetary systems and life on them will be destroyed. In this verse the words *īśa-vidhvaṁsitāśiṣām* indicate that all such blessings will be destroyed by the supreme controller. We will not be protected. Our bodies, either in this planet or in another planet, will be destroyed, and again we will have to remain for millions of years in an unconscious state within the body of Mahā-Viṣṇu. And again, when the creation is manifested, we have to take birth in different species of life and begin our activities. Therefore we should not be satisfied simply by a promotion to the higher planetary systems. We should try to get out of the material cosmic manifestation, go to the spiritual world and take shelter of the Supreme Personality of Godhead. That is our highest achievement. We should not be attracted by anything material, higher or lower, but should consider them all on the same level. Our real engagement should be in inquiring

about the real purpose of life and rendering devotional service to the Lord. Thus we will be eternally blessed in our spiritual activities, full of knowledge and bliss.

Regulated human civilization promotes *dharma, artha, kāma* and *mokṣa.* In human society there must be religion. Without religion, human society is only animal society. Economic development and sense gratification must be based on religious principles. When religion, economic development and sense gratification are adjusted, liberation from this material birth, death, old age and disease is assured. In the present Age of Kali, however, there is no question of religion and liberation. People have taken interest only in economic development and sense gratification. Therefore, despite sufficient economic development all over the world, dealings in human society have become almost animalistic. When everything becomes grossly animalistic, dissolution takes place. This dissolution is to be accepted as *īśa-vidhvaṁsitāśiṣām:* the Lord's so-called blessings of economic development and sense gratification will be conclusively dissolved by destruction. At the end of this Kali-yuga, the Lord will appear as the incarnation of Kalki, and His only business will be to kill all human beings on the surface of the globe. After that killing, another golden age will begin. We should therefore know that our material activities are just like childish play. Children may play on the beach, and the father will sit and watch this childish play —

the construction of buildings with sand, the construction of walls and so many things — but finally the father will ask the children to come home. Then everything is destroyed. Persons who are too much addicted to the childish activities of economic development and sense gratification are sometimes especially favored by the Lord when He destroys their construction of these things.

It is said by the Lord: *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*. The Lord told Yudhiṣṭhira Mahārāja that His special favor is shown to His devotee when He takes away all the devotee's material opulences. Generally, therefore, it is experienced that Vaiṣṇavas are not very opulent in the material sense. When a Vaiṣṇava, pure devotee, tries to be materially opulent and at the same time desires to serve the Supreme Lord, his devotional service is checked. The Lord, in order to show him a special favor, destroys his so-called economic development and material opulences. Thus the devotee, being frustrated in his repeated attempts at economic development, ultimately takes solid shelter under the lotus feet of the Lord. This kind of action may also be accepted as *īśa-vidhvaṁsitāśiṣām*, whereby the Lord destroys one's material opulences but enriches one in spiritual understanding. In the course of our preaching work, we sometimes see that materialistic persons come to us and offer their obeisances to take blessings, which means they want more and more material opulences. If such material opulences are checked, such persons

are no longer interested in offering obeisances to the devotees. Such materialistic persons are always concerned about their economic development. They offer obeisances to saintly persons or the Supreme Lord and give something in charity for preaching work with a view that they will be rewarded with further economic development.

However, when one is sincere in his devotional service, the Lord obliges the devotee to give up his material development and completely surrender unto Him. Because the Lord does not give blessings of material opulence to His devotee, people are afraid of worshiping Lord Viṣṇu because they see that the Vaiṣṇavas, who are worshipers of Lord Viṣṇu, are poor in superficial material opulences. Such materialistic persons, however, get immense opportunity for economic development by worshiping Lord Śiva, for Lord Śiva is the husband of the goddess Durgā, the proprietor of this universe. By the grace of Lord Śiva, a devotee gets the opportunity to be blessed by the goddess Durgā. Rāvaṇa, for example, was a great worshiper and devotee of Lord Śiva, and in return he got all the blessings of goddess Durgā, so much so that his whole kingdom was constructed of golden buildings. In Brazil, in this present age, huge quantities of gold have been found, and from historical references in the *Purāṇas,* we can guess safely that this was Rāvaṇa's kingdom. This kingdom was, however, destroyed by Lord Rāmacandra.

By studying such incidents, we can understand the full meaning of *īśa-vidhvaṁsitāśiṣām.* The Lord does not bestow material blessings upon the devotees, for they may be entrapped again in this material world by continuous birth, death, old age and disease. Due to materialistic opulences, persons like Rāvaṇa become puffed up for sense gratification. Rāvaṇa even dared kidnap Sītā, who was both the wife of Lord Rāmacandra and the goddess of fortune, thinking that he would be able to enjoy the pleasure potency of the Lord. But actually, by such action, Rāvaṇa became *vidhvaṁsita,* or ruined. At the present moment human civilization is too much attached to economic development and sense gratification and is therefore nearing the path of ruination.

ŚB 4.22.37

तत्त्वं नरेन्द्र जगतामथ तस्थूषां च
देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।
यः क्षेत्रवित्तपतया हृदि विश्वगाविः
प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ॥ ३७ ॥

tat tvaṁ narendra jagatām atha tasthūṣāṁ ca
dehendriyāsu-dhiṣaṇātmabhir āvṛtānām
yaḥ kṣetravit-tapatayā hṛdi viśvag āviḥ
pratyak cakāsti bhagavāṁs tam avehi so 'smi

Synonyms

tat — therefore; *tvam* — you; *nara-indra* — O best of kings; *jagatām* — of the moving; *atha* — therefore; *tasthūṣām* — the immovable; *ca* — also; *deha* — body; *indriya* — senses; *asu* — life air; *dhiṣaṇā* — by consideration; *ātmabhiḥ* — self-realization; *āvṛtānām* — those who are covered in that way; *yaḥ* — one who; *kṣetra-vit* — knower of the field; *tapa-tayā* — by controlling; *hṛdi* — within the heart; *viś-vak* — everywhere; *āviḥ* — manifest; *pratyak* — in every hair follicle; *cakāsti* — shining; *bhagavān* — the Supreme Personality of Godhead; *tam* — unto Him; *avehi* — try to understand; *saḥ asmi* — I am that.

Translation

Sanat-kumāra advised the King: Therefore, my dear King Pṛthu, try to understand the Supreme Personality of Godhead, who is living within everyone's heart along with the individual soul, in each and every body, either moving or not moving. The individual souls are fully covered by the gross material body and subtle body made of the life air and intelligence.

Purport

In this verse it is specifically advised that instead of wasting time in the human form of life endeavoring for economic development and sense gratification, one should try to cultivate spiritual val-

ues by understanding the Supreme Personality of Godhead, who is existing with the individual soul within everyone's heart. The individual soul and the Supreme Personality of Godhead in His Paramātmā feature are both sitting within this body, which is covered by gross and subtle elements. To understand this is to attain actual spiritual culture. There are two ways of advancing in spiritual culture: by the method of the impersonalist philosophers and by devotional service. The impersonalist comes to the conclusion that he and the Supreme Spirit are one, whereas devotees, or personalists, realize the Absolute Truth by understanding that because the Absolute Truth is the supreme predominator and we living entities are predominated, our duty is to serve Him. The Vedic injunctions say, *tat tvam asi,* "You are the same," and *so 'ham,* "I am the same." The impersonalist conception of these *mantras* is that the Supreme Lord, or the Absolute Truth, and the living entity are one, but from the devotee's point of view these *mantras* assert that both the Supreme Lord and ourselves are of the same quality. *Tat tvam asi; ayam ātmā brahma.* Both the Supreme Lord and the living entity are spirit. Understanding this is self-realization. The human form of life is meant for understanding the Supreme Lord and oneself by spiritual cultivation of knowledge. One should not waste valuable life simply engaged in economic development and sense gratification.

In this verse the word *kṣetra-vit* is also important. This word

is explained in Bhagavad-gītā (13.2): *idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate.* This body is called *kṣetra* (the field of activities), and the proprietors of the body (the individual soul and the Supersoul sitting within the body) are both called *kṣetra-vit.* But there is a difference between the two kinds of *kṣetra-vit.* One *kṣetra-vit,* or knower of the body, namely the Paramātmā, or the Supersoul, is directing the individual soul. When we rightly take the direction of the Supersoul, our life becomes successful. He is directing from within and from without. From within He is directing as *caitya-guru,* or the spiritual master sitting within the heart. Indirectly He is also helping the living entity by manifesting Himself as the spiritual master outside. In both ways the Lord is giving directions to the living entity so that he may finish up his material activities and come back home, back to Godhead. The presence of the Supreme Soul and the individual soul within the body can be perceived by anyone by the fact that as long as the individual soul and the Supersoul are both living within the body, the body is always shining and fresh. But as soon as the Supersoul and the individual soul give up possession of the gross body, it immediately decomposes. One who is spiritually advanced can thus understand the real difference between a dead body and a living body. In conclusion, one should not waste his time by so-called economic development and sense gratification, but should cultivate spiritual knowledge to understand the Supersoul

and the individual soul and their relationship. In this way, by advancement of knowledge, one can achieve liberation and the ultimate goal of life. It is said that if one takes to the path of liberation, even rejecting his so-called duties in the material world, he is not a loser at all. But a person who does not take to the path of liberation yet carefully executes economic development and sense gratification loses everything. Nārada's statement before Vyāsadeva is appropriate in this connection:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

(*Bhāg.* 1.5.17)

If a person, out of sentiment or for some other reason, takes to the shelter of the lotus feet of the Lord and in due course of time does not succeed in coming to the ultimate goal of life or falls down due to lack of experience, there is no loss. But for a person who does not take to devotional service yet executes his material duties very nicely, there is no gain.

ŚB 4.22.38

यस्मिन्निदं सदसदात्मतया विभाति
माया विवेकविधुति स्रजि वाहिबुद्धिः ।

तं नित्यमुक्तपरिशुद्धविशुद्धतत्त्वं
प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥ ३८ ॥

yasminn idaṁ sad-asad-ātmatayā vibhāti
māyā viveka-vidhuti sraji vāhi-buddhiḥ
taṁ nitya-mukta-pariśuddha-viśuddha-tattvaṁ
pratyūḍha-karma-kalila-prakṛtiṁ prapadye

Synonyms

yasmin — in which; *idam* — this; *sat-asat* — the Supreme Lord and His different energies; *ātmatayā* — being the root of all cause and effect; *vibhāti* — manifests; *māyā* — illusion; *viveka-vidhuti* — liberated by deliberate consideration; *sraji* — on the rope; *vā* — or; *ahi* — serpent; *buddhiḥ* — intelligence; *tam* — unto Him; *nitya* — eternally; *mukta* — liberated; *pariśuddha* — uncontaminated; *viśuddha* — pure; *tattvam* — truth; *pratyūḍha* — transcendental; *karma* — fruitive activities; *kalila* — impurities; *prakṛtim* — situated in spiritual energy; *prapadye* — surrender.

Translation

The Supreme Personality of Godhead manifests Himself as one with the cause and effect within this body, but one who has transcended the illusory energy by deliberate consideration, which clears the misconception of a snake for a rope, can understand

that the Paramātmā is eternally transcendental to the material creation and situated in pure internal energy. Thus the Lord is transcendental to all material contamination. Unto Him only must one surrender.

Purport

This verse is specifically stated to defy the Māyāvāda conclusion of oneness without differentiation between the individual soul and the Supersoul. The Māyāvāda conclusion is that the living entity and the Supersoul are one; there is no difference. The Māyāvādīs proclaim that there is no separate existence outside the impersonal Brahman and that the feeling of separation is *māyā,* or an illusion, by which one considers a rope to be a snake. The rope-and-the-snake argument is generally offered by the Māyāvādī philosophers. Therefore these words, which represent *vivarta-vāda,* are specifically mentioned herein. Actually Paramātmā, the Supersoul, is the Supreme Personality of Godhead, and He is eternally liberated. In other words, the Supreme Personality of Godhead is living within this body along with the individual soul, and this is confirmed in the *Vedas*. They are likened to two friends sitting on the same tree. Yet Paramātmā is above the illusory energy. The illusory energy is called *bahiraṅgā śakti,* or external energy, and the living entity is called *taṭasthā śakti,* or marginal potency. As stated in *Bhagavad-gītā,* the material energy,

represented as earth, water, air, fire, sky, etc., and the spiritual energy, the living entity, are both energies of the Supreme Lord. Even though the energies and the energetic are identical, the living entity, individual soul, being prone to be influenced by the external energy, considers the Supreme Personality of Godhead to be one with himself.

The word *prapadye* is also significant in this verse, for it refers to the conclusion of the *Bhagavad-gītā* (18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.* In another place the Lord says, *bahūnāṁ janmanām ante jñānavān māṁ prapadyate* (Bg. 7.19). This *prapadye* or *śaraṇaṁ vraja* refers to the individual's surrender to the Supersoul. The individual soul, when surrendered, can understand that the Supreme Personality of Godhead, although situated within the heart of the individual soul, is superior to the individual soul. The Lord is always transcendental to the material manifestation, even though it appears that the Lord and the material manifestation are one and the same. According to the Vaiṣṇava philosophy, He is one and different simultaneously. The material energy is a manifestation of His external potency, and since the potency is identical with the potent, it appears that the Lord and individual soul are one; but actually the individual soul is under the influence of material energy, and the Lord is always transcendental to it. Unless the Lord is superior to the individual soul, there is no question of *prapadye,* or surrender unto Him.

This word *prapadye* refers to the process of devotional service. Simply by nondevotional speculation on the rope and the snake, one cannot approach the Absolute Truth. Therefore devotional service is stressed as more important than deliberation or mental speculation to understand the Absolute Truth.

ŚB 4.22.39

यत्पादपङ्कजपलाशविलासभक्त्या
कर्माशयं ग्रथितमुद्ग्रथयन्ति सन्तः ।
तद्वन्न रिक्तमतयो यतयोऽपि रुद्ध
स्रोतोगणास्तमरणं भज वासुदेवम् ॥ ३९ ॥

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam

Synonyms

yat — whose; *pāda* — feet; *paṅkaja* — lotus; *palāśa* — petals or toes; *vilāsa* — enjoyment; *bhaktyā* — by devotional service; *karma* — fruitive activities; *āśayam* — desire; *grathitam* — hard knot; *udgrathayanti* — root out; *santaḥ* — devotees; *tat* — that; *vat* — like; *na* — never; *rikta-matayaḥ* — persons devoid of devotional service; *yatayaḥ* — ever-increasingly trying; *api* — even though; *ruddha* — stopped; *srotaḥ-gaṇāḥ* — the waves of

sense enjoyment; *tam* — unto Him; *araṇam* — worthy to take shelter; *bhaja* — engage in devotional service; *vāsudevam* — unto Kṛṣṇa, the son of Vasudeva.

Translation

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees — the jñānīs and yogīs — although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

Purport

There are three kinds of transcendentalists trying to overcome the influence of the modes of material nature: the *jñānīs, yogīs* and *bhaktas.* All of them attempt to overcome the influence of the senses, which is compared to the incessant waves of a river. The waves of a river flow incessantly, and it is very difficult to stop them. Similarly, the waves of desire for material enjoyment are so strong that they cannot be stopped by any process other than *bhakti-yoga.* The *bhaktas,* by their transcendental devotional service unto the lotus feet of the Lord, become so overwhelmed with transcendental bliss that automatically their desires for

material enjoyment stop. The *jñānīs* and *yogīs,* who are not attached to the lotus feet of the Lord, simply struggle against the waves of desire. They are described in this verse as *rikta-matayaḥ,* which means "devoid of devotional service." In other words, the *jñānīs* and *yogīs,* although trying to be free from the desires of material activities, actually become more and more entangled in false philosophical speculation or strenuous attempts to stop the activities of the senses. As stated previously:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

(*Bhāg.* 1.2.7)

Here also the same point is stressed. *Bhaja vāsudevam* indicates that one who is engaged in the loving service of Kṛṣṇa, the son of Vasudeva, can very easily stop the waves of desires. As long as one continues to try to artificially stop the waves of desires, he will certainly be defeated. That is indicated in this verse. Desires for fruitive activities are strongly rooted, but the trees of desire can be uprooted completely by devotional service because devotional service employs superior desire. One can give up inferior desires when engaged in superior desires. To try to stop desires is impossible. One has to desire the Supreme in order not

to be entangled in inferior desires. *Jñānīs* maintain a desire to become one with the Supreme, but such desire is also considered to be *kāma,* lust. Similarly, the *yogīs* desire mystic power, and that is also *kāma.* And the *bhaktas,* not being desirous of any sort of material enjoyment, become purified. There is no artificial attempt to stop desire. Desire becomes a source of spiritual enjoyment under the protection of the toes of the lotus feet of the Lord. It is stated herein by the Kumāras that the lotus feet of Lord Kṛṣṇa are the ultimate reservoir of all pleasure. One should therefore take shelter of the lotus feet of the Lord instead of trying unsuccessfully to stop desires for material enjoyment. As long as one is unable to stop the desire for material enjoyment, there is no possibility of becoming liberated from the entanglement of material existence. It may be argued that the waves of a river are incessantly flowing and that they cannot be stopped, but the waves of the river flow toward the sea. When the tide comes over the river, it overwhelms the flowing of the river, and the river itself becomes overflooded. Then the waves from the sea become more prominent than the waves from the river. Similarly, a devotee with intelligence plans so many things for the service of the Lord in Kṛṣṇa consciousness that stagnant material desires become overflooded by the desire to serve the Lord. As confirmed by Yāmunācārya, since he has been engaged in the service of the lotus feet of the Lord there is always a current of newer and newer desires flowing to serve

the Lord, so much so that the stagnant desire of sex life becomes very insignificant. Yāmunācārya even says that he spits on such desires. Bhagavad-gītā (2.59) also confirms: *paraṁ dṛṣṭvā nivartate.* The conclusion is that by developing a loving desire for the service of the lotus feet of the Lord, we subdue all material desires for sense gratification.

ŚB 4.22.40

कृच्छ्रो महानिह भवार्णवमप्लवेशां
षड्वर्गनक्रमसुखेन तितीर्षन्ति ।
तत्त्वं हरेर्भगवतो भजनीयमङ्घ्रिं
कृत्वोडुपं व्यसनमुत्तर दुस्तरार्णम् ॥ ४० ॥

kṛcchro mahān iha bhavārṇavam aplaveśāṁ
ṣaḍ-varga-nakram asukhena titīrṣanti
tat tvaṁ harer bhagavato bhajanīyam aṅghriṁ
kṛtvoḍupaṁ vyasanam uttara dustarārṇam

Synonyms

kṛcchraḥ — troublesome; *mahān* — very great; *iha* — here (in this life); *bhava-arṇavam* — ocean of material existence; *aplava-īśām* — of the nondevotees, who have not taken shelter of the lotus feet of the Supreme Personality of Godhead; *ṣaṭ-varga* — six senses; *nakram* — sharks; *asukhena* — with great difficulty; *titīrṣanti* — cross over; *tat* — therefore; *tvam* —

you; *hareḥ* — of the Personality of Godhead; *bhagavataḥ* — of the Supreme; *bhajanīyam* — worthy of worship; *aṅghrim* — the lotus feet; *kṛtvā* — making; *uḍupam* — boat; *vyasanam* — all kinds of dangers; *uttara* — cross over; *dustara* — very difficult; *arṇam* — the ocean.

Translation

The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are nondevotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers.

Purport

Material existence is compared herein to the great ocean of nescience. Another name of this ocean is Vaitaraṇī. In that Vaitaraṇī Ocean, which is the Causal Ocean, there are innumerable universes floating like footballs. On the other side of the ocean is the spiritual world of Vaikuṇṭha, which is described in *Bhagavad-gītā* (8.20) as *paras tasmāt tu bhāvo 'nyaḥ*. Thus there is an ever-existing spiritual nature which is beyond this material nature. Even though all the material universes are annihilated again and

again in the Causal Ocean, the Vaikuṇṭha planets, which are spiritual, exist eternally and are not subject to dissolution. The human form of life gives the living entity a chance to cross the ocean of nescience, which is this material universe, and enter into the spiritual sky. Although there are many methods or boats by which one can cross the ocean, the Kumāras recommend that the King take shelter of the lotus feet of the Lord, just as one would take shelter of a good boat. Nondevotees, who do not take shelter of the Lord's lotus feet, try to cross the ocean of nescience by other methods (*karma, jñāna* and *yoga*), but they have a great deal of trouble. Indeed, sometimes they become so busy simply enjoying their troubles that they never cross the ocean. There is no guarantee that the nondevotees will cross the ocean, but even though they manage to cross, they have to undergo severe austerities and penances. On the other hand, anyone who takes to the process of devotional service and has faith that the lotus feet of the Lord are safe boats to cross that ocean is certain to cross very easily and comfortably.

Pṛthu Mahārāja is therefore advised to take the boat of the lotus feet of the Lord to easily cross over all dangers. Dangerous elements in the universe are compared to sharks in the ocean. Even though one may be a very expert swimmer, he cannot possibly survive if he is attacked by sharks. One often sees that many so-called *svāmīs* and *yogīs* sometimes advertise themselves

as competent to cross the ocean of nescience and to help others cross, but in actuality they are found to be simply victims of their own senses. Instead of helping their followers to cross the ocean of nescience, such *svāmīs* and *yogīs* fall prey to *māyā,* represented by the fair sex, woman, and are thus devoured by the sharks in that ocean.

ŚB 4.22.41

मैत्रेय उवाच
स एवं ब्रह्मपुत्रेण कुमारेणात्ममेधसा ।
दर्शितात्मगतिः सम्यक्प्रशस्योवाच तं नृपः ॥ ४१ ॥

maitreya uvāca
sa evaṁ brahma-putreṇa
kumāreṇātma-medhasā
darśitātma-gatiḥ samyak
praśasyovāca taṁ nṛpaḥ

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *saḥ* — the King; *evam* — thus; *brahma-putreṇa* — by the son of Lord Brahmā; *kumāreṇa* — by one of the Kumāras; *ātma-medhasā* — well versed in spiritual knowledge; *darśita* — being shown; *ātma-gatiḥ* — spiritual advancement; *samyak* — completely; *praśasya* — worshiping; *uvāca* — said; *tam* — unto

him; *nṛpaḥ* — the King.

Translation

The great sage Maitreya continued: Being thus enlightened in complete spiritual knowledge by the son of Brahmā — one of the Kumāras, who was complete in spiritual knowledge — the King worshiped them in the following words.

Purport

In this verse the word *ātma-medhasā* is commented upon by Śrīpāda Viśvanātha Cakravartī Ṭhākura, who says that *ātmani* means "unto Lord Kṛṣṇa, *paramātmani.*" Lord Kṛṣṇa is Paramātmā: *īśvaraḥ paramaḥ kṛṣṇaḥ* (*Brahma-saṁhitā* 15.1). Therefore one whose mind is acting fully in Kṛṣṇa consciousness is called *ātma-medhāḥ.* This may be contrasted to the word *gṛha-medhī,* which refers to one whose brain is always engrossed with thoughts of material activities. The *ātma-medhāḥ* is always thinking of Kṛṣṇa's activities in Kṛṣṇa consciousness. Since Sanat-kumāra, who was a son of Lord Brahmā, was fully Kṛṣṇa conscious, he could point out the path of spiritual advancement. The word *ātma-gatiḥ* refers to that path of activities by which one can make progress in understanding Kṛṣṇa.

ŚB 4.22.42

राजोवाच
कृतो मेऽनुग्रहः पूर्वं हरिणार्तानुकम्पिना ।
तमापादयितुं ब्रह्मन् भगवन् यूयमागताः ॥ ४२ ॥

rājovāca
kṛto me 'nugrahaḥ pūrvaṁ
hariṇārtānukampinā
tam āpādayituṁ brahman
bhagavan yūyam āgatāḥ

Synonyms

rājā uvāca — the King said; *kṛtaḥ* — done; *me* — unto me; *anugrahaḥ* — causeless mercy; *pūrvam* — formerly; *hariṇā* — by the Supreme Personality of Godhead, Lord Viṣṇu; *ārta-anukampinā* — compassionate for persons in distress; *tam* — that; *āpādayitum* — to confirm it; *brahman* — O *brāhmaṇa*; *bhagavan* — O powerful one; *yūyam* — all of you; *āgatāḥ* — have arrived here.

Translation

The King said: O brāhmaṇa, O powerful one, formerly Lord Viṣṇu showed me His causeless mercy, indicating that you would come to my house, and to confirm that blessing, you have all come.

Purport

When Lord Viṣṇu appeared in the great arena of sacrifice at the time when King Pṛthu was performing a great sacrifice (*aśva-medha*), He predicted that the Kumāras would very soon come and advise the King. Therefore Pṛthu Mahārāja remembered the causeless mercy of the Lord and thus welcomed the arrival of the Kumāras, who were fulfilling the Lord's prediction. In other words, when the Lord makes a prediction, He fulfills that prediction through some of His devotees. Similarly, Lord Caitanya Mahāprabhu predicted that both His glorious names and the Hare Kṛṣṇa *mahā-mantra* would be broadcast in all the towns and villages of the world. Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda desired to fulfill this great prediction, and we are following in their footsteps.

Regarding His devotees, Lord Kṛṣṇa told Arjuna, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare it boldly that My devotee will never perish." (Bg. 9.31) The point is that the Lord Himself could declare such things, but it was His desire to make the declaration through Arjuna and thus doubly assure that His promise would never be broken. The Lord Himself promises, and His confidential devotees execute the promise. The Lord makes so many promises for the benefit of suffering humanity. Although the Lord is very compassionate upon suffering humanity, human beings are generally not very anxious to serve Him. The relationship is something like that between the

father and the son; the father is always anxious for the welfare of the son, even though the son forgets or neglects the father. The word *anukampinā* is significant; the Lord is so compassionate upon the living entities that He comes Himself into this world in order to benefit fallen souls:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion — at that time I descend Myself." (Bg. 4.7)

Thus it is out of compassion that the Lord appears in His different forms. Lord Śrī Kṛṣṇa appeared on this planet out of compassion for fallen souls; Lord Buddha appeared out of compassion for the poor animals who were being killed by the demons; Lord Nṛsiṁhadeva appeared out of compassion for Prahlāda Mahārāja. The conclusion is that the Lord is so compassionate upon the fallen souls within this material world that He comes Himself or sends His devotees and His servants to fulfill His desire to have all the fallen souls come back home, back to Godhead. Thus Lord Śrī Kṛṣṇa instructed *Bhagavad-gītā* to Arjuna for the benefit of the entire human society. Intelligent men should therefore seriously

consider this Kṛṣṇa consciousness movement and fully utilize the instructions of *Bhagavad-gītā* as preached without adulteration by His pure devotees.

ŚB 4.22.43

निष्पादितश्च कार्त्स्न्येन भगवद्भिर्घृणालुभिः ।
साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे ॥ ४३ ॥

niṣpāditaś ca kārtsnyena
bhagavadbhir ghṛṇālubhiḥ
sādhūcchiṣṭaṁ hi me sarvam
ātmanā saha kiṁ dade

Synonyms

niṣpāditaḥ ca — also the order is properly carried out; *kārtsnyena* — in full; *bhagavadbhiḥ* — by the representatives of the Supreme Personality of Godhead; *ghṛṇālubhiḥ* — by the most compassionate; *sādhu-ucchiṣṭam* — remnants of the foodstuffs of saintly persons; *hi* — certainly; *me* — mine; *sarvam* — everything; *ātmanā* — heart and soul; *saha* — with; *kim* — what; *dade* — shall give.

Translation

My dear brāhmaṇa, you have carried out the order thoroughly because you are also as compassionate as the Lord. It is my duty,

therefore, to offer you something, but all I possess are but remnants of food taken by great saintly persons. What shall I give?

Purport

The word *sādhūcchiṣṭam* is significant in this verse. Pṛthu Mahārāja got his kingdom from great saintly persons like Bhṛgu and others just as one gets remnants of food. After the death of King Vena, the whole world was bereft of a popular ruler. There were so many catastrophes occurring that the great saintly persons, headed by Bhṛgu, created the body of King Pṛthu out of the body of his dead father, King Vena. Since King Pṛthu was thus offered the kingdom by the virtue of the mercy of great saintly persons, he did not want to divide his kingdom among saints like the Kumāras. When a father is eating food, he may, out of compassion, offer the remnants of his food to his son. Although such food may be already chewed by the father, it cannot be offered to the father again. Pṛthu Mahārāja's position was something like that: whatever he possessed had already been chewed, and therefore he could not offer it to the Kumāras. Indirectly, however, he offered everything he possessed to the Kumāras, and consequently they utilized his possessions in whatever way they liked. The next verse clarifies this matter.

ŚB 4.22.44

प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः ।

राज्यं बलं मही कोश इति सर्वं निवेदितम् ॥ ४४ ॥

prāṇā dārāḥ sutā brahman
gṛhāś ca sa-paricchadāḥ
rājyaṁ balaṁ mahī kośa
iti sarvaṁ niveditam

Synonyms

prāṇāḥ — life; *dārāḥ* — wife; *sutāḥ* — children; *brahman* — O great *brāhmaṇa*; *gṛhāḥ* — home; *ca* — also; *sa* — with; *paricchadāḥ* — all paraphernalia; *rājyam* — kingdom; *balam* — strength; *mahī* — land; *kośaḥ* — treasury; *iti* — thus; *sarvam* — everything; *niveditam* — offered.

Translation

The King continued: Therefore, my dear brāhmaṇas, my life, wife, children, home, furniture and household paraphernalia, my kingdom, strength, land and especially my treasury are all offered unto you.

Purport

In some readings, the word *dārāḥ* is not used, but the word used then is *rāyaḥ,* which means "wealth." In India there are still wealthy persons who are recognized by the state as *rāya.* A great devotee of Lord Caitanya Mahāprabhu was called Rāmānanda Rāya

because he was governor of Madras and very rich. There are still many holders of the title *rāya* — Rāya Bahadur, Rāya Chaudhuri and so on. The *dārāḥ,* or wife, is not permitted to be offered to the *brāhmaṇas.* Everything is offered to worthy persons who are able to accept charity, but nowhere is it found that one offers his wife; therefore in this case the reading *rāyaḥ* is more accurate than *dārāḥ.* Also, since Pṛthu Mahārāja offered everything to the Kumāras, the word *kośaḥ,* "treasury," need not be separately mentioned. Kings and emperors used to keep a private treasury which was known as *ratna-bhāṇḍa.* The *ratna-bhāṇḍa* was a special treasury room which contained special jewelries, such as bangles, necklaces and so on, which were presented to the king by the citizens. This jewelry was kept separate from the regular treasury house where all the collected revenues were kept. Thus Pṛthu Mahārāja offered his stock of private jewelry to the lotus feet of the Kumāras. It has already been admitted that all the King's property belonged to the *brāhmaṇas* and that Pṛthu Mahārāja was simply using it for the welfare of the state. If it were actually the property of the *brāhmaṇas,* how could it be offered again to them? In this regard, Śrīpāda Śrīdhara Svāmī has explained that this offering is just like the servant's offering of food to his master. The food already belongs to the master, for the master has purchased it, but the servant, by preparing food, makes it acceptable to the master and thus offers it to him. In this way, everything belonging

to Pṛthu Mahārāja was offered to the Kumāras.

ŚB 4.22.45

सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्व लोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ ४५ ॥

sainā-patyaṁ ca rājyaṁ ca
daṇḍa-netṛtvam eva ca
sarva lokādhipatyaṁ ca
veda-śāstra-vid arhati

Synonyms

sainā-patyam — post of commander-in-chief; *ca* — and; *rājyam* — post of ruler over the kingdom; *ca* — and; *daṇḍa* — ruling; *netṛtvam* — leadership; *eva* — certainly; *ca* — and; *sarva* — all; *loka-adhipatyam* — proprietorship of the planet; *ca* — and; *veda-śāstra-vit* — one who knows the purport of Vedic literature; *arhati* — deserves.

Translation

Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise or the proprietor of the whole planet, Pṛthu Mahārāja offered everything to the Kumāras.

Purport

In this verse it is very clearly stated that a kingdom, state or empire must be governed under the instructions of saintly persons and *brāhmaṇas* like the Kumāras. When monarchy ruled throughout the world, the monarch was actually directed by a board of *brāhmaṇas* and saintly persons. The king, as the administrator of the state, executed his duties as a servant of the *brāhmaṇas*. It was not that the kings or *brāhmaṇas* were dictators, nor did they consider themselves proprietors of the state. The kings were also well versed in Vedic literatures and thus were familiar with the injunction of *Śrī Īśopaniṣad: īśāvāsyam idaṁ sarvam* — everything that exists belongs to the Supreme Personality of Godhead. In Bhagavad-gītā Lord Kṛṣṇa also claims that He is the proprietor of all planetary systems (*sarva-loka-maheśvaram*). Since this is the case, no one can claim to be proprietor of the state. The king, president or head of the state should always remember that he is not the proprietor but the servant.

In the present age, the king or president forgets that he is the servant of God and thinks of himself as servant of the people. The present democratic government is proclaimed to be a people's government, a government by the people and for the people, but this type of government is not sanctioned by the *Vedas*. The *Vedas* maintain that a kingdom should be governed for the purpose

of satisfying the Supreme Personality of Godhead and should therefore be ruled by a representative of the Lord. The head of a state should not be appointed if he is bereft of all Vedic knowledge. In this verse it is clearly stated (*veda-śāstra-vid arhati*) that all high government posts are especially meant for persons who are well conversant with the teachings of the *Vedas*. In the *Vedas* there are definite instructions defining how a king, commander-in-chief, soldier and citizen should behave. Unfortunately there are many so-called philosophers in the present age who give instruction without citing authority, and many leaders follow their unauthorized instruction. Consequently people are not happy.

The modern theory of dialectical communism, set forth by Karl Marx and followed by communist governments, is not perfect. According to Vedic communism, no one in the state should ever starve. Presently there are many bogus institutions which are collecting funds from the public for the purpose of giving food to starving people, but these funds are invariably misused. According to the Vedic instructions, the government should arrange things in such a way that there will be no question of starvation. In the *Śrīmad-Bhāgavatam* it is stated that a householder must see to it that even a lizard or a snake does not starve. They also must be given food. In actuality, however, there is no question of starvation because everything is the property of the Supreme Lord, and He sees to it that there is ample arrangement for feeding everyone.

In the *Vedas* (*Kaṭha Upaniṣad* 2.2.13) it is said, *eko bahūnāṁ yo vidadhāti kāmān:* the Supreme Lord supplies the necessities of life to everyone, and there is no question of starvation. If anyone starves, it is due to the mismanagement of the so-called ruler, governor or president.

It is clear therefore that a person who is not well versed in the Vedic injunctions (*veda-śāstra-vit*) should not run for election as president, governor, etc. Formerly kings were *rājarṣis,* which meant that although they were serving as kings, they were as good as saintly persons because they would not transgress any of the injunctions of the Vedic scriptures and would rule under the direction of great saintly persons and *brāhmaṇas.* According to this arrangement, modern presidents, governors and chief executive officers are all unworthy of their posts because they are not conversant with Vedic administrative knowledge and they do not take direction from great saintly persons and *brāhmaṇas.* Because of his disobedience to the orders of the *Vedas* and the *brāhmaṇas,* King Vena, Pṛthu Mahārāja's father, was killed by the *brāhmaṇas.* Pṛthu Mahārāja therefore knew very well that it behooved him to rule the planet as the servant of saintly persons and *brāhmaṇas.*

ŚB 4.22.46

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च ।

तस्यैवानुग्रहेणान्नं भुञ्जते क्षत्रियादयः ॥ ४६ ॥

svam eva brāhmaṇo bhuṅkte
svaṁ vaste svaṁ dadāti ca
tasyaivānugraheṇānnaṁ
bhuñjate kṣatriyādayaḥ

Synonyms

svam — own; *eva* — certainly; *brāhmaṇaḥ* — the *brāhmaṇa*; *bhuṅkte* —enjoy; *svam* —own; *vaste* —clothing; *svam* — own; *dadāti* — gives in charity; *ca* — and; *tasya* — his; *eva* — certainly; *anugraheṇa* — by the mercy of; *annam* — food grains; *bhuñjate* — eats; *kṣatriya-ādayaḥ* — other divisions of society, headed by the *kṣatriyas.*

Translation

The kṣatriyas, vaiśyas and śūdras eat their food by virtue of the brāhmaṇas' mercy. It is the brāhmaṇas who enjoy their own property, clothe themselves with their own property and give charity with their own property.

Purport

The Supreme Personality of Godhead is worshiped with the words *namo brahmaṇya-devāya,* which indicate that the Supreme Lord accepts the *brāhmaṇas* as worshipable gods. The Supreme

Lord is worshiped by everyone, yet to teach others He worships the *brāhmaṇas.* Everyone should follow the instructions of the *brāhmaṇas,* for their only business is to spread *śabda-brahma,* or Vedic knowledge, all over the world. Whenever there is a scarcity of *brāhmaṇas* to spread Vedic knowledge, chaos throughout human society results. Since *brāhmaṇas* and Vaiṣṇavas are direct servants of the Supreme Personality of Godhead, they do not depend on others. In actuality, everything in the world belongs to the *brāhmaṇas,* and out of their humility the *brāhmaṇas* accept charity from the *kṣatriyas,* or kings, and the *vaiśyas,* or merchants. Everything belongs to the *brāhmaṇas,* but the *kṣatriya* government and the mercantile people keep everything in custody, like bankers, and whenever the *brāhmaṇas* need money, the *kṣatriyas* and *vaiśyas* should supply it. It is like a savings account with money which the depositor can draw out at his will. The *brāhmaṇas,* being engaged in the service of the Lord, have very little time to handle the finances of the world, and therefore the riches are kept by the *kṣatriyas,* or the kings, who are to produce money upon the *brāhmaṇas'* demand. Actually the *brāhmaṇas* or Vaiṣṇavas do not live at others' cost; they live by spending their own money, although it appears that they are collecting this money from others. *Kṣatriyas* and *vaiśyas* have no right to give charity, for whatever they possess belongs to the *brāhmaṇas.* Therefore charity should

be given by the *kṣatriyas* and *vaiśyas* under the instructions of the *brāhmaṇas*. Unfortunately at the present moment there is a scarcity of *brāhmaṇas,* and since the so-called *kṣatriyas* and *vaiśyas* do not carry out the orders of the *brāhmaṇas,* the world is in a chaotic condition.

The second line of this verse indicates that the *kṣatriyas, vaiśyas* and *śūdras* eat only by virtue of the *brāhmaṇas'* mercy; in other words, they should not eat anything which is forbidden by the *brāhmaṇas*. The *brāhmaṇas* and Vaiṣṇavas know what to eat, and by their personal example they do not eat anything which is not offered first to the Supreme Personality of Godhead. They eat only *prasāda,* or remnants of the food offered to the Lord. The *kṣatriyas, vaiśyas* and *śūdras* should eat only *kṛṣṇa-prasāda,* which is afforded them by the mercy of the *brāhmaṇas*. They cannot open slaughterhouses and eat meat, fish or eggs or drink liquor, or earn money for this purpose without authorization. In the present age, because society is not guided by brahminical instruction, the whole population is only absorbed in sinful activities. Consequently, everyone is deservedly being punished by the laws of nature. This is the situation in this Age of Kali.

ŚB 4.22.47

यैरीदृशी भगवतो गतिरात्मवाद
एकान्ततो निगमिभिः प्रतिपादिता नः ।

तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं
को नाम तत्प्रतिकरोति विनोदपात्रम् ॥ ४७ ॥

yair īdṛśī bhagavato gatir ātma-vāda
ekāntato nigamibhiḥ pratipāditā naḥ
tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityaṁ
ko nāma tat pratikaroti vinoda-pātram

Synonyms

yaiḥ — by those; *īdṛśī* — such kind of; *bhagavataḥ* — of the Supreme Personality of Godhead; *gatiḥ* — progress; *ātma-vāde* — spiritual consideration; *ekāntataḥ* — in complete understanding; *nigamibhiḥ* — by Vedic evidences; *pratipāditā* — conclusively established; *naḥ* — unto us; *tuṣyantu* — be satisfied; *adabhra* — unlimited; *karuṇāḥ* — mercy; *sva-kṛtena* — by your own activity; *nityam* — eternal; *kaḥ* — who; *nāma* — no one; *tat* — that; *pratikaroti* — counteracts; *vinā* — without; *uda-pātram* — offering of water in cupped hands.

Translation

Pṛthu Mahārāja continued: How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded

palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

Purport

Great personalities of the material world are very eager to render welfare service to human society, but actually no one can render better service than one who distributes the knowledge of spiritual realization in relation with the Supreme Personality of Godhead. All living entities are within the clutches of the illusory energy. Forgetting their real identity, they hover in material existence, transmigrating from one body to another in search of a peaceful life. Since these living entities have very little knowledge of self-realization, they are not getting any relief, although they are very anxious to attain peace of mind and some substantial happiness. Saintly persons like the Kumāras, Nārada, Prahlāda, Janaka, Śukadeva Gosvāmī and Kapiladeva, as well as the followers of such authorities as the Vaiṣṇava *ācāryas* and their servants, can render a valuable service to humanity by disseminating knowledge of the relationship between the Supreme Personality of Godhead and the living entity. Such knowledge is the perfect benediction for humanity.

Knowledge of Kṛṣṇa is such a great gift that it is impossible to repay

the benefactor. Therefore Pṛthu Mahārāja requested the Kumāras to be satisfied by their own benevolent activities in delivering souls from the clutches of *māyā.* The King saw that there was no other way to satisfy them for their exalted activities. The word *vinoda-pātram* can be divided into two words, *vinā* and *uda-pātram,* or can be understood as one word, *vinoda-pātram,* which means "joker." A joker's activities simply arouse laughter, and a person who tries to repay the spiritual master or teacher of the transcendental message of Kṛṣṇa becomes a laughingstock just like a joker because it is not possible to repay such a debt. The best friend and benefactor of all people is one who awakens humanity to its original Kṛṣṇa consciousness.

ŚB 4.22.48

मैत्रेय उवाच
त आत्मयोगपतय आदिराजेन पूजिताः ।
शीलं तदीयं शंसन्तः खेऽभवन्मिषतां नृणाम् ॥ ४८ ॥

maitreya uvāca
ta ātma-yoga-pataya
ādi-rājena pūjitāḥ
śīlaṁ tadīyaṁ śaṁsantaḥ
khe 'bhavan miṣatāṁ nṛṇām

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *te* — they; *ātma-yoga-patayaḥ* — the masters of self-realization by devotional service; *ādi-rājena* — by the original king (Pṛthu); *pūjitāḥ* — being worshiped; *śīlam* — character; *tadīyam* — of the King; *śaṁsantaḥ* — eulogizing; *khe* — in the sky; *abhavan* — appeared; *miṣatām* — while observing; *nṛṇām* — of the people.

Translation

The great sage Maitreya continued: Being thus worshiped by Mahārāja Pṛthu, the four Kumāras, who were masters of devotional service, became very pleased. Indeed, they appeared in the sky and praised the character of the King, and everyone observed them.

Purport

It is said that the demigods never touch the surface of the earth. They walk and travel in space only. Like the great sage Nārada, the Kumāras do not require any machine to travel in space. There are also residents of Siddhaloka who can travel in space without machines. Since they can go from one planet to another, they are called *siddhas* — that is to say, they have acquired all mystic and yogic powers. Such great saintly persons who have attained complete perfection in mystic *yoga* are not visible in this age

on earth because humanity is not worthy of their presence. The Kumāras, however, praised the characteristics of Mahārāja Pṛthu and his great devotional attitude and humility. The Kumāras were greatly satisfied by King Pṛthu's method of worship. It was by the grace of Mahārāja Pṛthu that the common citizens in his domain could see the Kumāras flying in outer space.

ŚB 4.22.49

वैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया ।
आप्तकाममिवात्मानं मेन आत्मन्यवस्थित: ॥ ४९ ॥

vainyas tu dhuryo mahatāṁ
saṁsthityādhyātma-śikṣayā
āpta-kāmam ivātmānaṁ
mena ātmany avasthitaḥ

Synonyms

vainyaḥ — the son of Vena Mahārāja (Pṛthu); *tu* — of course; *dhuryaḥ* — the chief; *mahatām* — of great personalities; *saṁsthityā* — being completely fixed; *ādhyātma-śikṣayā* — in the matter of self-realization; *āpta* — achieved; *kāmam* — desires; *iva* — like; *ātmānam* — in self-satisfaction; *mene* — considered; *ātmani* — in the self; *avasthitaḥ* — situated.

Translation

Amongst great personalities, Mahārāja Pṛthu was the chief by virtue of his fixed position in relation to spiritual enlightenment. He remained satisfied as one who has achieved all success in spiritual understanding.

Purport

Remaining fixed in devotional service gives one the utmost in self-satisfaction. Actually self-satisfaction can be achieved only by pure devotees, who have no desire other than to serve the Supreme Personality of Godhead. Since the Supreme Personality of Godhead has nothing to desire, He is fully satisfied with Himself. Similarly, a devotee who has no desire other than to serve the Supreme Personality of Godhead is as self-satisfied as the Supreme Lord. Everyone is hankering after peace of mind and self-satisfaction, but these can only be achieved by becoming a pure devotee of the Lord.

King Pṛthu's statements in previous verses regarding his vast knowledge and perfect devotional service are justified here, for he is considered best amongst all *mahātmās*. In *Bhagavad-gītā* (9.13) Śrī Kṛṣṇa speaks of *mahātmās* in this way:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

The *mahātmās* are not under the clutches of the illusory energy but are under the protection of the spiritual energy. Because of this, the real *mahātmā* is always engaged in the devotional service of the Lord. Pṛthu Mahārāja exhibited all the symptoms of a *mahātmā;* therefore he is mentioned in this verse as *dhuryo mahatām,* best of the *mahātmās.*

ŚB 4.22.50

कर्माणि च यथाकालं यथादेशं यथाबलम् ।
यथोचितं यथावित्तमकरोद्ब्रह्मसात्कृतम् ॥ ५० ॥

karmāṇi ca yathā-kālaṁ
yathā-deśaṁ yathā-balam
yathocitaṁ yathā-vittam
akarod brahma-sāt-kṛtam

Synonyms

karmāṇi — activities; *ca* — also; *yathā-kālam* — befitting time and circumstances; *yathā-deśam* — befitting the place and situation; *yathā-balam* — befitting one's own strength; *yathā-ucitam* — as far as possible; *yathā-vittam* — as far as one can spend

money in this connection; *akarot* — performed; *brahma-sāt* — in the Absolute Truth; *kṛtam* — did.

Translation

Being self-satisfied, Mahārāja Pṛthu executed his duties as perfectly as possible according to the time and his situation, strength and financial position. His only aim in all his activities was to satisfy the Absolute Truth. In this way, he duly acted.

Purport

Mahārāja Pṛthu was a responsible monarch, and he had to execute the duties of a *kṣatriya,* a king and a devotee at the same time. Being perfect in the Lord's devotional service, he could execute his prescribed duties with complete perfection as befitted the time and circumstance and his financial strength and personal ability. In this regard, the word *karmāṇi* in this verse is significant. Pṛthu Mahārāja's activities were not ordinary, for they were in relationship with the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī has advised that things which are favorable to devotional service should not be rejected, nor should activity favorable for devotional service be considered ordinary work or fruitive activity. For example, an ordinary worker conducts business in order to earn money for his sense gratification. A devotee may perform the same work in exactly the same way, but

his aim is to satisfy the Supreme Lord. Consequently his activities are not ordinary.

Pṛthu Mahārāja's activities were therefore not ordinary but were all spiritual and transcendental, for his aim was to satisfy the Lord. Just as Arjuna, who was a warrior, had to fight to satisfy Kṛṣṇa, Pṛthu Mahārāja performed his royal duties as king for the satisfaction of Kṛṣṇa. Indeed, whatever he did as emperor of the whole world was perfectly befitting a pure devotee. It is therefore said by a Vaiṣṇava poet, *vaiṣṇavera kriyā-mudrā vijñe nā bujhāya:* no one can understand the activities of a pure devotee. A pure devotee's activities may appear like ordinary activities, but behind them there is profound significance — the satisfaction of the Lord. In order to understand the activities of a Vaiṣṇava, one has to become very expert. Mahārāja Pṛthu did not allow himself to function outside the institution of four *varṇas* and four *āśramas,* although as a Vaiṣṇava he was a *paramahaṁsa,* transcendental to all material activities. He remained in his position as a *kṣatriya* to rule the world and at the same time remained transcendental to such activities by satisfying the Supreme Personality of Godhead. Concealing himself as a pure devotee, he externally manifested himself as a very powerful and dutiful king. In other words, none of his activities were carried out for his own sense gratification; everything he did was meant for the satisfaction of the senses of the Lord. This is clearly explained in the next verse.

ŚB 4.22.51

फलं ब्रह्मणि संन्यस्य निर्विषङ्गः समाहितः ।
कर्माध्यक्षं च मन्वान आत्मानं प्रकृतेः परम् ॥ ५१ ॥

phalaṁ brahmaṇi sannyasya
nirviṣaṅgaḥ samāhitaḥ
karmādhyakṣaṁ ca manvāna
ātmānaṁ prakṛteḥ param

Synonyms

phalam — result; *brahmaṇi* — in the Absolute Truth; *sannyasya* — giving up; *nirviṣaṅgaḥ* — without being contaminated; *samāhitaḥ* — completely dedicated; *karma* — activity; *adhyakṣam* — superintendent; *ca* — and; *manvānaḥ* — always thinking of; *ātmānam* — the Supersoul; *prakṛteḥ* — of material nature; *param* — transcendental.

Translation

Mahārāja Pṛthu completely dedicated himself to be an eternal servant of the Supreme Personality of Godhead, transcendental to material nature. Consequently all the fruits of his activities were dedicated to the Lord, and he always thought of himself as the servant of the Supreme Personality of Godhead, who is the proprietor of everything.

Purport

The life and dedication of Mahārāja Pṛthu in the transcendental loving service of the Supreme Personality of Godhead serve as a good example of *karma-yoga*. The term *karma-yoga* is often used in Bhagavad-gītā, and herein Mahārāja Pṛthu is giving a practical example of what *karma-yoga* actually is. The first requirement for the proper execution of *karma-yoga* is given herein. *Phalaṁ brahmaṇi sannyasya* (or *vinyasya*): one must give the fruits of his activities to the Supreme Brahman, Parabrahman, Kṛṣṇa. By doing so, one actually situates himself in the renounced order of life, *sannyāsa*. As stated in Bhagavad-gītā (18.2), giving up the fruits of one's activities to the Supreme Personality of Godhead is called *sannyāsa:*

kāmyānāṁ karmaṇāṁ nyāsaṁ
sannyāsaṁ kavayo viduḥ
sarva-karma-phala-tyāgaṁ
prāhus tyāgaṁ vicakṣaṇāḥ

"To give up the results of all activities is called renunciation [*tyāga*] by the wise. And that state is called the renounced order of life [*sannyāsa*] by great learned men." Although he was living as a householder, Pṛthu Mahārāja was actually in the renounced order of life, *sannyāsa*. This will be clearer in the following verses.

The word *nirviṣaṅgaḥ*, "uncontaminated," is very significant because Mahārāja Pṛthu was not attached to the results of his activities. In this material world a person is always thinking of the proprietorship of everything he accumulates or works for. When the fruits of one's activities are rendered to the service of the Lord, one is actually practicing *karma-yoga*. Anyone can practice *karma-yoga*, but it is especially easy for the householder, who can install the Deity of the Lord in the home and worship Him according to the methods of *bhakti-yoga*. This method includes nine items: hearing, chanting, remembering, serving, worshiping the Deity, praying, carrying out orders, serving Kṛṣṇa as friend and sacrificing everything for Him:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

(*Bhāg.* 7.5.23)

These methods of *karma-yoga* and *bhakti-yoga* are being broadcast all over the world by the International Society for Krishna Consciousness. Anyone can learn these methods simply by following the examples of the members of the Society.

In one's home or in a temple, the Deity is considered the proprietor of everything, and everyone is considered the Deity's eternal ser-

vant. The Lord is transcendental, for He is not part of this material creation. The words *prakṛteḥ param* are used in this verse because everything within this material world is created by the external, material energy of the Lord, but the Lord Himself is not a creation of this material energy. The Lord is the supreme superintendent of all material creations, as confirmed in Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, producing all the moving and unmoving beings, and by its rule this manifestation is created and annihilated again and again."

All material changes and material progress taking place by the wonderful interaction of matter are under the superintendence of the Supreme Personality of Godhead, Kṛṣṇa. Events in the material world are not taking place blindly. If one always remains a servant of Kṛṣṇa and engages everything in His service, one is accepted as *jīvan-mukta,* a liberated soul, even during his lifetime within the material world. Generally liberation takes place after one gives up this body, but one who lives according to the example of Pṛthu Mahārāja is liberated even in this lifetime. In Kṛṣṇa consciousness

the results of one's activities depend on the will of the Supreme Person. Indeed, in all cases the result is not dependent on one's own personal dexterity but is completely dependent on the will of the Supreme. This is the real significance of *phalaṁ brahmaṇi sannyasya.* A soul dedicated to the service of the Lord should never think of himself as the personal proprietor or the superintendent. A dedicated devotee should prosecute his work according to the rules and regulations described in devotional service. The results of his activities are completely dependent on the supreme will of the Lord.

ŚB 4.22.52

गृहेषु वर्तमानोऽपि स साम्राज्यश्रियान्वित: ।
नासज्जतेन्द्रियार्थेषु निरहंमतिरर्कवत् ॥ ५२ ॥

gṛheṣu vartamāno 'pi
sa sāmrājya-śriyānvitaḥ
nāsajjatendriyārtheṣu
niraham-matir arkavat

Synonyms

gṛheṣu — at home; *vartamānaḥ* — being present; *api* — although; *saḥ* — King Pṛthu; *sāmrājya* — the entire empire; *śriyā* — opulence; *anvitaḥ* — being absorbed in; *na* — never; *asajjata* — became attracted; *indriya-artheṣu* — for

sense gratification; *niḥ* — nor; *aham* — I am; *matiḥ* — consideration; *arka* — the sun; *vat* — like.

Translation

Mahārāja Pṛthu, who was very opulent due to the prosperity of his entire empire, remained at home as a householder. Since he was never inclined to utilize his opulences for the gratification of his senses, he remained unattached, exactly like the sun, which is unaffected in all circumstances.

Purport

The word *gṛheṣu* is significant in this verse. Out of the four *āśramas* — the *brahmacarya, gṛhastha, vānaprastha* and *san-nyāsa* — only a *gṛhastha*, or householder, is allowed to associate with women; therefore the *gṛhastha-āśrama* is a kind of license for sense gratification given to the devotee. Pṛthu Mahārāja was special in that although he was given license to remain a householder, and although he possessed immense opulences in his kingdom, he never engaged in sense gratification. This was a special sign that indicated him to be a pure devotee of the Lord. A pure devotee is never attracted by sense gratification, and consequently he is liberated. In material life a person engages in sense gratification for his own personal satisfaction, but in the devotional or liberated life one aims to satisfy the senses of the

Lord.

In this verse Mahārāja Pṛthu is likened to the sun (*arka-vat*). Sometimes the sun shines on stool, urine and so many other polluted things, but since the sun is all-powerful, it is never affected by the polluted things with which it associates. On the contrary, the sunshine sterilizes and purifies polluted and dirty places. Similarly, a devotee may engage in so many material activities, but because he has no desire for sense gratification, they never affect him. On the contrary, he dovetails all material activities for the service of the Lord. Since a pure devotee knows how to utilize everything for the Lord's service, he is never affected by material activities. Instead, by his transcendental plans he purifies such activities. This is described in *Bhakti-rasāmṛta-sindhu. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam:* his aim is to become completely purified in the service of the Lord without being affected by material designations.

ŚB 4.22.53

एवमध्यात्मयोगेन कर्माण्यनुसमाचरन् ।
पुत्रानुत्पादयामास पञ्चार्चिष्यात्मसम्मतान् ॥ ५३ ॥

evam adhyātma-yogena
karmāṇy anusamācaran
putrān utpādayām āsa
pañcārciṣy ātma-sammatān

Synonyms

evam — thus; *adhyātma-yogena* — by the means of *bhakti-yoga*; *karmāṇi* — activities; *anu* — always; *samācaran* — executing; *putrān* — sons; *utpādayām āsa* — begotten; *pañca* — five; *arciṣi* — in his wife, Arci; *ātma* — own; *sammatān* — according to his desire.

Translation

Being situated in the liberated position of devotional service, Pṛthu Mahārāja not only performed all fruitive activities but also begot five sons by his wife, Arci. Indeed, all his sons were begotten according to his own desire.

Purport

As a householder, Pṛthu Mahārāja had five sons by his wife, Arci, and all these sons were begotten as he desired them. They were not born whimsically or by accident. How one can beget children according to one's own desire is practically unknown in the present age, Kali-yuga. In this regard the secret of success depends on the parents' acceptance of the various purificatory methods known as *saṁskāras*. The first *saṁskāra,* the *garbhādhāna-saṁskāra,* or child-begetting *saṁskāra,* is compulsory, especially for the higher castes, the *brāhmaṇas* and the *kṣatriyas*. As stated in *Bhagavad-gītā,* sex life which is not against religious principles is Kṛṣṇa

Himself, and according to religious principles, when one wants to beget a child he must perform the *garbhādhāna-saṁskāra* before having sex. The mental state of the father and mother before sex will certainly affect the mentality of the child to be begotten. A child who is begotten out of lust may not turn out as the parents desire. As stated in the *śāstras, yathā yonir yathā bījam. Yathā yoniḥ* indicates the mother, and *yathā bījam* indicates the father. If the mental state of the parents is prepared before they have sex, the child which they will beget will certainly reflect their mental condition. It is therefore understood by the words *ātma-sammatān* that both Pṛthu Mahārāja and Arci underwent the *garbhādhāna* purificatory process before begetting children, and thus they begot all their sons according to their desires and purified mental states. Pṛthu Mahārāja did not beget his children out of lust, nor was he attracted to his wife for sense gratificatory purposes. He begot the children as a *gṛhastha* for the future administration of his government all over the world.

ŚB 4.22.54

विजिताश्वं धूम्रकेशं हर्यक्षं द्रविणं
वृकम् ।
सर्वेषां लोकपालानां दधारैक: पृथुर्गुणान् ॥ ५४ ॥

vijitāśvaṁ dhūmrakeśaṁ
haryakṣaṁ draviṇaṁ vṛkam

sarveṣāṁ loka-pālānāṁ
dadhāraikaḥ pṛthur guṇān

Synonyms

vijitāśvam — of the name Vijitāśva; *dhūmrakeśam* — of the name Dhūmrakeśa; *haryakṣam* — of the name Haryakṣa; *draviṇam* — of the name Draviṇa; *vṛkam* — of the name Vṛka; *sarveṣām* — of all; *loka-pālānām* — the governing heads of all planets; *dadhāra* — accepted; *ekaḥ* — one; *pṛthuḥ* — Pṛthu Mahārāja; *guṇān* — all qualities.

Translation

After begetting five sons, named Vijitāśva, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka, Pṛthu Mahārāja continued to rule the planet. He accepted all the qualities of the deities who governed all other planets.

Purport

In each and every planet there is a predominating deity. It is understood from *Bhagavad-gītā* that in the sun there is a predominating deity named Vivasvān. Similarly, there is a predominating deity of the moon and of the various planets. Actually the predominating deities in all the other planets are descendants from the predominating deities of the sun and moon. On this planet earth there are two *kṣatriya* dynasties, one coming

from the predominating deity of the sun and the other from the predominating deity of the moon. These dynasties are known as Sūrya-vaṁśa and Candra-vaṁśa respectively. When monarchy existed on this planet, the chief member was one of the members of the Sūrya dynasty, or Sūrya-vaṁśa, and the subordinate kings belonged to the Candra-vaṁśa. However, Mahārāja Pṛthu was so powerful that he could exhibit all the qualities of the predominating deities in other planets.

In the modern age, people from earth have tried to go to the moon, but they have not been able to find anyone there, what to speak of meeting the moon's predominating deity. The Vedic literature, however, repeatedly informs us that the moon is full of highly elevated inhabitants who are counted amongst the demigods. We are therefore always in doubt about what kind of moon adventure the modern scientists of this planet earth have undertaken.

ŚB 4.22.55

गोपीथाय जगत्सृष्टेः काले स्वे
स्वेऽच्युतात्मकः ।
मनोवाग्वृत्तिभिः सौम्यैर्गुणैः संरञ्जयन्
प्रजाः ॥ ५५ ॥

gopīthāya jagat-sṛṣṭeḥ
kāle sve sve 'cyutātmakaḥ
mano-vāg-vṛttibhiḥ saumyair

guṇaiḥ saṁrañjayan prajāḥ

Synonyms

gopīthāya — for the protection of; *jagat-sṛṣṭeḥ* — of the supreme creator; *kāle* — in due course of time; *sve sve* — own; *acyuta-ātmakaḥ* — being Kṛṣṇa conscious; *manaḥ* — mind; *vāk* — words; *vṛttibhiḥ* — by occupation; *saumyaiḥ* — very gentle; *guṇaiḥ* — by qualification; *saṁrañjayan* — pleasing; *prajāḥ* — the citizens.

Translation

Since Mahārāja Pṛthu was a perfect devotee of the Supreme Personality of Godhead, he wanted to protect the Lord's creation by pleasing the various citizens according to their various desires. Therefore Pṛthu Mahārāja used to please them in all respects by his words, mentality, works and gentle behavior.

Purport

As will be explained in the next verse, Pṛthu Mahārāja used to please all kinds of citizens by his extraordinary capacity to understand the mentality of others. Indeed, his dealings were so perfect that every one of the citizens was very much satisfied and lived in complete peace. The word *acyutātmakaḥ* is significant in this verse, for Mahārāja Pṛthu used to rule this planet as the representative of the Supreme Personality of Godhead. He

knew that he was the representative of the Lord and that the Lord's creation must be protected intelligently. Atheists cannot understand the purpose behind the creation. Although this material world is condemned when it is compared to the spiritual world, there is still some purpose behind it. Modern scientists and philosophers cannot understand that purpose, nor do they believe in the existence of a creator. They try to establish everything by their so-called scientific research, but they do not center anything around the supreme creator. A devotee, however, can understand the purpose of creation, which is to give facilities to the individual living entities who want to lord it over material nature. The ruler of this planet should therefore know that all the inhabitants, especially human beings, have come to this material world for sense enjoyment. It is therefore the duty of the ruler to satisfy them in their sense enjoyment as well as to elevate them to Kṛṣṇa consciousness so that they all can ultimately return home, back to Godhead.

With this idea in mind, the king or government head should rule the world. In this way, everyone will be satisfied. How can this be accomplished? There are many examples like Pṛthu Mahārāja, and the history of his regency on this planet is elaborately described in *Śrīmad-Bhāgavatam*. Even in this fallen age, if the rulers, governors and presidents take advantage of Pṛthu Mahārāja's example, there will certainly be a reign of peace and prosperity

throughout the world.

ŚB 4.22.56

राजेत्यधान्नामधेयं सोमराज इवापरः ।
सूर्यवद्विसृजन् गृह्णन् प्रतपंश्च भुवो वसु ॥ ५६ ॥

rājety adhān nāmadheyaṁ
soma-rāja ivāparaḥ
sūryavad visṛjan gṛhṇan
pratapaṁś ca bhuvo vasu

Synonyms

rājā — the King; *iti* — thus; *adhāt* — took up; *nāmadheyam* — of the name; *soma-rājaḥ* — the king of the moon planet; *iva* — like; *aparaḥ* — on the other hand; *sūrya-vat* — like the sun-god; *visṛjan* — distributing; *gṛhṇan* — exacting; *pratapan* — by strong ruling; *ca* — also; *bhuvaḥ* — of the world; *vasu* — revenue.

Translation

Mahārāja Pṛthu became as celebrated a king as Soma-rāja, the king of the moon. He was also powerful and exacting, just like the sun-god, who distributes heat and light and at the same time exacts all the planetary waters.

Purport

In this verse Mahārāja Pṛthu is compared to the kings of the moon and sun. The king of the moon and the king of the sun serve as examples of how the Lord desires the universe to be ruled. The sun distributes heat and light and at the same time exacts water from all planets. The moon is very pleasing at night, and when one becomes fatigued after a day's labor in the sun, he can enjoy the moonshine. Like the sun-god, Pṛthu Mahārāja distributed his heat and light to give protection to his kingdom, for without heat and light no one can exist. Similarly, Pṛthu Mahārāja exacted taxes and gave such strong orders to the citizens and government that no one had the power to disobey him. On the other hand, he pleased everyone just like the moonshine. Both the sun and the moon have particular influences by which they maintain order in the universe, and modern scientists and philosophers should become familiar with the Supreme Lord's perfect plan for universal maintenance.

ŚB 4.22.57

दुर्धर्षस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः ।
तितिक्षया धरित्रीव द्यौरिवाभीष्टदो नृणाम् ॥ ५७ ॥

durdharṣas tejasevāgnir
mahendra iva durjayaḥ
titikṣayā dharitrīva
dyaur ivābhīṣṭa-do nṛṇām

Synonyms

durdharṣaḥ — unconquerable; *tejasā* — by prowess; *iva* — like; *agniḥ* — fire; *mahā-indraḥ* — the King of heaven; *iva* — likened; *durjayaḥ* — insuperable; *titikṣayā* — by tolerance; *dharitrī* — the earth; *iva* — like; *dyauḥ* — the heavenly planets; *iva* — like; *abhīṣṭa-daḥ* — fulfilling desires; *nṛṇām* — of human society.

Translation

Mahārāja Pṛthu was so strong and powerful that no one could disobey his orders, any more than one could conquer fire itself. He was so strong that he was compared to Indra, the King of heaven, whose power is insuperable. On the other hand, Mahārāja Pṛthu was also as tolerant as the earth, and in fulfilling various desires of human society, he was like heaven itself.

Purport

It is the duty of a king to give protection to the citizens and to fulfill their desires. At the same time, the citizens must obey the laws of the state. Mahārāja Pṛthu maintained all the standards of good government, and he was so invincible that no one could disobey his orders any more than a person could stop heat and light emanating from a fire. He was so strong and powerful that he was compared to the King of heaven, Indra. In this age

modern scientists have been experimenting with nuclear weapons, and in a former age they used to release *brahmāstras,* but all these *brahmāstras* and nuclear weapons are insignificant compared to the thunderbolt of the King of heaven. When Indra releases a thunderbolt, even the biggest hills and mountains crack. On the other hand, Mahārāja Pṛthu was as tolerant as the earth itself, and he fulfilled all the desires of his citizens just like torrents of rain from the sky. Without rainfall, it is not possible to fulfill one's various desires on this planet. As stated in *Bhagavad-gītā* (3.14), *parjanyād anna-sambhavaḥ:* food grains are produced only because rain falls from the sky, and without grains, no one on the earth can be satisfied. Consequently, an unlimited distribution of mercy is compared to the water falling from the clouds. Mahārāja Pṛthu distributed his mercy incessantly, much like rainfall. In other words, Mahārāja Pṛthu was softer than a rose flower and harder than a thunderbolt. In this way he ruled over his kingdom.

ŚB 4.22.58

वर्षति स्म यथाकामं पर्जन्य इव तर्पयन् ।
समुद्र इव दुर्बोधः सत्त्वेनाचलराडिव ॥ ५८ ॥

varṣati sma yathā-kāmaṁ
parjanya iva tarpayan
samudra iva durbodhaḥ

sattvenācala-rāḍ iva

Synonyms

varṣati — pouring; *sma* — used to; *yathā-kāmam* — as much as one can desire; *parjanyaḥ* — water; *iva* — like; *tarpayan* — pleasing; *samudraḥ* — the sea; *iva* — likened; *durbodhaḥ* — not understandable; *sattvena* — by existential position; *acala* — the hills; *rāṭ iva* — like the king of.

Translation

Just as rainfall satisfies everyone's desires, Mahārāja Pṛthu used to satisfy everyone. He was like the sea in that no one could understand his depths, and he was like Meru, the king of hills, in the fixity of his purpose.

Purport

Mahārāja Pṛthu used to distribute his mercy to suffering humanity, and it was like rainfall after excessive heat. The ocean is wide and expansive, and it is very difficult to measure its length and breadth; similarly, Pṛthu Mahārāja was so deep and grave that no one could fathom his purposes. The hill known as Meru is fixed in the universe as a universal pivot, and no one can move it an inch from its position; similarly, no one could ever dissuade Mahārāja Pṛthu when he was determined.

ŚB 4.22.59

धर्मराडिव शिक्षायामाश्चर्ये हिमवानिव ।
कुवेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा ॥ ५९ ॥

dharma-rāḍ iva śikṣāyām
āścarye himavān iva
kuvera iva kośāḍhyo
guptārtho varuṇo yathā

Synonyms

dharma-rāṭ iva — like King Yamarāja (the superintendent of death); *śikṣāyām* — in education; *āścarye* — in opulence; *himavān iva* — like the Himālaya Mountains; *kuveraḥ* — the treasurer of the heavenly planets; *iva* — like; *kośa-āḍhyaḥ* — in the matter of possessing wealth; *gupta-arthaḥ* — secrecy; *varuṇaḥ* — the demigod named Varuṇa; *yathā* — like.

Translation

Mahārāja Pṛthu's intelligence and education were exactly like that of Yamarāja, the superintendent of death. His opulence was comparable to the Himālaya Mountains, where all valuable jewels and metals are stocked. He possessed great riches like Kuvera, the treasurer of the heavenly planets, and no one could reveal his secrets, for they were like the demigod Varuṇa's.

Purport

Yamarāja, or Dharmarāja, as the superintendent of death, has to judge the criminal living entities who have committed sinful activities throughout their lives. Consequently Yamarāja is expected to be most expert in judicial matters. Pṛthu Mahārāja was also highly learned and exceedingly exact in delivering his judgment upon the citizens. No one could excel him in opulence any more than estimate the stock of minerals and jewels in the Himālaya Mountains; therefore he is compared to Kuvera, the treasurer of the heavenly planets. Nor could anyone discover the secrets of his life any more than learn the secrets of Varuṇa, the demigod presiding over the water, the night, and the western sky. Varuṇa is omniscient, and since he punishes sins, he is prayed to for forgiveness. He is also the sender of disease and is often associated with Mitra and Indra.

ŚB 4.22.60

मातरिश्वेव सर्वात्मा बलेन महसौजसा ।
अविषह्यतया देवो भगवान् भूतराडिव ॥ ६० ॥

mātariśveva sarvātmā
balena mahasaujasā
aviṣahyatayā devo
bhagavān bhūta-rāḍ iva

Synonyms

mātariśvā — the air; *iva* — like; *sarva-ātmā* — all-pervading; *balena* — by bodily strength; *mahasā ojasā* — by courage and power; *aviṣahyatayā* — by intolerance; *devaḥ* — the demigod; *bhagavān* — the most powerful; *bhūta-rāṭ iva* — like Rudra, or Sadāśiva.

Translation

In his bodily strength and in the strength of his senses, Mahārāja Pṛthu was as strong as the wind, which can go anywhere and everywhere. As far as his intolerance was concerned, he was just like the all-powerful Rudra expansion of Lord Śiva, or Sadāśiva.

ŚB 4.22.61

कन्दर्प इव सौन्दर्ये मनस्वी मृगराडिव ।
वात्सल्ये मनुवन्नृणां प्रभुत्वे भगवानजः ॥ ६१ ॥

kandarpa iva saundarye
manasvī mṛga-rāḍ iva
vātsalye manuvan nṛṇāṁ
prabhutve bhagavān ajaḥ

Synonyms

kandarpaḥ — Cupid; *iva* — like; *saundarye* — in beauty; *manasvī* — in thoughtfulness; *mṛga-rāṭ iva* — like the king of the

animals, the lion; *vātsalye* — in affection; *manu-vat* — like Svāyambhuva Manu; *nṛṇām* — of human society; *prabhutve* — in the matter of controlling; *bhagavān* — the lord; *ajaḥ* — Brahmā.

Translation

In his bodily beauty he was just like Cupid, and in his thoughtfulness he was like a lion. In his affection he was just like Svāyambhuva Manu, and in his ability to control he was like Lord Brahmā.

ŚB 4.22.62

बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः ।
भक्त्या गोगुरुविप्रेषु विष्वक्सेनानुवर्तिषु ।
ह्रिया प्रश्रयशीलाभ्यामात्मतुल्यः परोद्यमे ॥ ६२ ॥

bṛhaspatir brahma-vāde
ātmavattve svayaṁ hariḥ
bhaktyā go-guru-vipreṣu
viṣvaksenānuvartiṣu
hriyā praśraya-śīlābhyām
ātma-tulyaḥ parodyame

Synonyms

bṛhaspatiḥ — the priest of the heavenly planets; *brahma-vāde* —

in the matter of spiritual understanding; *ātma-vattve* — in the matter of self-control; *svayam* — personally; *hariḥ* — the Supreme Personality of Godhead; *bhaktyā* — in devotion; *go* — cow; *guru* — spiritual master; *vipreṣu* — unto the *brāhmaṇas*; *viṣvaksena* — the Personality of Godhead; *anuvartiṣu* — followers; *hriyā* — by shyness; *praśraya-śīlābhyām* — by most gentle behavior; *ātma-tulyaḥ* — exactly like his personal interest; *para-udyame* — in the matter of philanthropic work.

Translation

In his personal behavior, Pṛthu Mahārāja exhibited all good qualities, and in spiritual knowledge he was exactly like Bṛhaspati. In self-control he was like the Supreme Personality of Godhead Himself. As far as his devotional service was concerned, he was a great follower of devotees who were attached to cow protection and the rendering of all service to the spiritual master and the brāhmaṇas. He was perfect in his shyness and in his gentle behavior, and when he engaged in some philanthropic activity, he worked as if he were working for his own personal self.

Purport

When Lord Caitanya talked to Sārvabhauma Bhaṭṭācārya, the Lord honored him as the incarnation of Bṛhaspati. Bṛhaspati is the chief priest of the heavenly kingdom, and he is a follower of

the philosophy known as *brahma-vāda*, or Māyāvāda. Bṛhaspati is also a great logician. It appears from this statement that Mahārāja Pṛthu, although a great devotee constantly engaged in the loving service of the Lord, could defeat all kinds of impersonalists and Māyāvādīs by his profound knowledge of Vedic scriptures. We should learn from Mahārāja Pṛthu that a Vaiṣṇava, or devotee, must not only be fixed in the service of the Lord, but, if required, must be prepared to argue with the impersonalist Māyāvādīs with all logic and philosophy and defeat their contention that the Absolute Truth is impersonal.

The Supreme Personality of Godhead is the ideal self-controller or *brahmacārī*. When Kṛṣṇa was elected to be president of the Rājasūya *yajña* performed by Mahārāja Yudhiṣṭhira, Grandfather Bhīṣmadeva praised Lord Kṛṣṇa as the greatest *brahmacārī*. Because Grandfather Bhīṣmadeva was a *brahmacārī*, he was quite fit to distinguish a *brahmacārī* from a *vyabhicārī*. Although Pṛthu Mahārāja was a householder and father of five children, he was still considered to be most controlled. One who begets Kṛṣṇa conscious children for the benefit of humanity is actually a *brahmacārī*. One who simply begets children like cats and dogs is not a proper father. The word *brahmacārī* also refers to one who acts on the platform of Brahman, or devotional service. In the impersonal Brahman conception, there is no activity, yet when one performs activities in connection with the Supreme Personality of Godhead,

he is to be known as *brahmacārī*. Thus Pṛthu Mahārāja was an ideal *brahmacārī* and *gṛhastha* simultaneously. *Viṣvaksenānu-vartiṣu* refers to those devotees who are constantly engaged in the service of the Lord. Other devotees must follow in their footsteps. Śrīla Narottama dāsa Ṭhākura said, *ei chaya gosāñi yāṅra, muñi tāṅra dāsa:* "I am prepared to become the disciple of anyone who follows in the footsteps of the Six Gosvāmīs."

Also, like all Vaiṣṇavas, Mahārāja Pṛthu was devoted to cow protection, spiritual masters and qualified *brāhmaṇas*. Pṛthu Mahārāja was also very humble, meek and gentle, and whenever he performed any philanthropic work or welfare activity for the general public, he would labor exactly as if he were tending to his own personal necessities. In other words, his philanthropic activities were not for the sake of show but were performed out of personal feeling and commitment. All philanthropic activities should be thus performed.

ŚB 4.22.63

कीर्त्योर्ध्वगीतया पुम्भिस्त्रैलोक्ये तत्र तत्र ह ।
प्रविष्टः कर्णरन्ध्रेषु स्त्रीणां रामः सतामिव ॥ ६३ ॥

kīrtyordhva-gītayā pumbhis
trailokye tatra tatra ha
praviṣṭaḥ karṇa-randhreṣu
strīṇāṁ rāmaḥ satām iva

Synonyms

kīrtyā — by reputation; *ūrdhva-gītayā* — by loud declaration; *pumbhiḥ* — by the general public; *trai-lokye* — all over the universe; *tatra tatra* — here and there; *ha* — certainly; *praviṣṭaḥ* — entering; *karṇa-randhreṣu* — in the aural holes; *strīṇām* — of the women; *rāmaḥ* — Lord Rāmacandra; *satām* — of the devotees; *iva* — like.

Translation

Throughout the whole universe — in the higher, lower and middle planetary systems — Pṛthu Mahārāja's reputation was loudly declared, and all ladies and saintly persons heard his glories, which were as sweet as the glories of Lord Rāmacandra.

Purport

In this verse the words *strīṇām* and *rāmaḥ* are significant. It is the practice amongst ladies to hear and enjoy the praises of certain heroes. From this verse it appears that Pṛthu Mahārāja's reputation was so great that ladies all over the universe would hear of it with great pleasure. At the same time, his glories were heard all over the universe by the devotees, and they were as pleasing as Lord Rāmacandra's glories. Lord Rāmacandra's kingdom is still existing, and recently there was a political party in India named the Rāmarājya party, which wanted to establish a kingdom

resembling the kingdom of Rāma. Unfortunately, modern politicians want the kingdom of Rāma without Rāma Himself. Although they have banished the idea of God consciousness, they still expect to establish the kingdom of Rāma. Such a proposal is rejected by devotees. Pṛthu Mahārāja's reputation was heard by saintly persons because he exactly represented Lord Rāmacandra, the ideal king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "Pṛthu Mahārāja's Meeting with the Four Kumāras."

CHAPTER TWENTY-THREE

Mahārāja Pṛthu's Going Back Home

ŚB 4.23.1-3

मैत्रेय उवाच
दृष्ट्वात्मानं प्रवयसमेकदा वैन्य आत्मवान् ।
आत्मना वर्धिताशेषस्वानुसर्ग: प्रजापति: ॥ १ ॥
जगतस्तस्थुषश्चापि वृत्तिदो धर्मभृत्सताम् ।
निष्पादितेश्वरादेशो यदर्थमिह जज्ञिवान् ॥ २ ॥
आत्मजेष्वात्मजां न्यस्य विरहाद्रुदतीमिव ।
प्रजासु विमन:स्वेक: सदारोऽगात्तपोवनम् ॥ ३ ॥

maitreya uvāca

dṛṣṭvātmānaṁ pravayasam

ekadā vainya ātmavān

ātmanā vardhitāśeṣa-

svānusargaḥ prajāpatiḥ

jagatas tasthuṣaś cāpi

vṛttido dharma-bhṛt satām

niṣpāditeśvarādeśo

yad-artham iha jajñivān

ātmajeṣv ātmajāṁ nyasya
virahād rudatīm iva
prajāsu vimanaḥsv ekaḥ
sa-dāro 'gāt tapo-vanam

Synonyms

maitreyaḥ uvāca — the sage Maitreya continued to speak; *dṛṣṭvā* — after seeing; *ātmānam* — of the body; *pravayasam* — old age; *ekadā* — once upon a time; *vainyaḥ* — King Pṛthu; *ātma-vān* — fully conversant in spiritual education; *ātmanā* — by oneself; *vardhita* — increased; *aśeṣa* — unlimitedly; *sva-anusar-gaḥ* — creation of material opulences; *prajā-patiḥ* — a protector of citizens; *jagataḥ* — moving; *tasthuṣaḥ* — not moving; *ca* — also; *api* — certainly; *vṛtti-daḥ* — one who gives pensions; *dhar-ma-bhṛt* — one who observes the religious principles; *satām* — of the devotees; *niṣpādita* — fully executed; *īśvara* — of the Supreme Personality of Godhead; *ādeśaḥ* — order; *yat-artham* — in coordination with Him; *iha* — in this world; *jajñivān* — performed; *ātma-jeṣu* — unto his sons; *ātma-jām* — the earth; *nyasya* — indicating; *virahāt* — out of separation; *ru-datīm iva* — just like lamenting; *prajāsu* — unto the citizens; *vi-manaḥsu* — unto the aggrieved; *ekaḥ* — alone; *sa-dāraḥ* — with his wife; *agāt* — went; *tapaḥ-vanam* — in the forest where one

can execute austerities.

Translation

At the last stage of his life, when Mahārāja Pṛthu saw himself getting old, that great soul, who was king of the world, divided whatever opulence he had accumulated amongst all kinds of living entities, moving and nonmoving. He arranged pensions for everyone according to religious principles, and after executing the orders of the Supreme Personality of Godhead in complete coordination with Him, he dedicated his sons unto the earth, which was considered to be his daughter. Then Mahārāja Pṛthu left the presence of his citizens, who were almost lamenting and crying from feeling separation from the King, and went to the forest alone with his wife to perform austerities.

Purport

Mahārāja Pṛthu was one of the *śaktyāveśa* incarnations of the Supreme Personality of Godhead, and as such he appeared on the surface of the earth to execute the orders of the Supreme. As stated in *Bhagavad-gītā*, the Supreme Lord is the proprietor of all planets, and He is always anxious to see that in each and every planet the living entities are happily living and executing their duties. As soon as there is some discrepancy in the execution of duties, the Lord appears on earth, as confirmed in *Bhaga-*

vad-gītā (4.7): *yadā yadā hi dharmasya glānir bhavati bhārata.*

Since there were so many discrepancies during the reign of King Vena, the Lord sent His most confidential devotee Mahārāja Pṛthu to settle things. Therefore, after executing the orders of the Supreme Personality of Godhead and settling the affairs of the world, Mahārāja Pṛthu was ready to retire. He had been exemplary in his governmental administration, and now he was to become exemplary in his retirement. He divided all his property amongst his sons and appointed them to rule the world, and then he went to the forest with his wife. It is significant in this connection that it is said that Mahārāja Pṛthu retired alone and at the same time took his wife with him. According to Vedic principles, when retiring from family life one can take his wife with him, for the husband and wife are considered to be one unit. Thus they can both combinedly perform austerities for liberation. This is the path that Mahārāja Pṛthu, who was an exemplary character, followed, and this is also the way of Vedic civilization. One should not simply remain at home until the time of death, but should separate from family life at a timely moment and prepare himself to go back to Godhead. As a *śaktyāveśa* incarnation of God who had actually come from Vaikuṇṭha as a representative of Kṛṣṇa, Mahārāja Pṛthu was certain to go back to Godhead. Nonetheless, in order to set the example in all ways, he also underwent severe austerities in the *tapo-vana*. It appears that in those days there

were many *tapo-vanas,* or forests especially meant for retirement and the practice of austerities. Indeed, it was compulsory for everyone to go to the *tapo-vana* to fully accept the shelter of the Supreme Personality of Godhead, for it is very difficult to retire from family life and at the same time remain at home.

ŚB 4.23.4

तत्राप्यदाभ्यनियमो वैखानससुसम्मते ।
आरब्ध उग्रतपसि यथा स्वविजये पुरा ॥ ४ ॥

tatrāpy adābhya-niyamo
vaikhānasa-susammate
ārabdha ugra-tapasi
yathā sva-vijaye purā

Synonyms

tatra — there; *api* — also; *adābhya* — severe; *niyamaḥ* — austerities; *vaikhānasa* — rules and regulations of retired life; *su-sammate* — perfectly recognized; *ārabdhaḥ* — beginning; *ugra* — severe; *tapasi* — austerity; *yathā* — as much as; *sva-vijaye* — in conquering the world; *purā* — formerly.

Translation

After retiring from family life, Mahārāja Pṛthu strictly followed the regulations of retired life and underwent severe austerities

in the forest. He engaged in these activities as seriously as he had formerly engaged in leading the government and conquering everyone.

Purport

As it is necessary for one to become very active in family life, similarly, after retirement from family life, it is necessary to control the mind and senses. This is possible when one engages himself fully in the devotional service of the Lord. Actually the whole purpose of the Vedic system, the Vedic social order, is to enable one to ultimately return home, back to Godhead. The *gṛhastha-āśrama* is a sort of concession combining sense gratification with a regulative life. It is to enable one to easily retire in the middle of life and engage fully in austerities in order to transcend material sense gratification once and for all. Therefore in the *vānaprastha* stage of life, *tapasya,* or austerity, is strongly recommended. Mahārāja Pṛthu followed exactly all the rules of *vānaprastha* life, which is technically known as *vaikhānasa-āśrama.* The word *vaikhānasa-susammate* is significant because in *vānaprastha* life the regulative principles are also to be strictly followed. In other words, Mahārāja Pṛthu was an ideal character in every sphere of life. *Mahājano yena gataḥ sa panthāḥ:* one should follow in the footsteps of great personalities. Thus by following the exemplary character of Mahārāja Pṛthu, one can become perfect in all

respects while living this life or while retiring from active life. Thus after giving up this body, one can become liberated and go back to Godhead.

ŚB 4.23.5

कन्दमूलफलाहारः शुष्कपर्णाशनः क्वचित् ।
अब्भक्षः कतिचित्पक्षान् वायुभक्षस्ततः परम् ॥ ५ ॥

kanda-mūla-phalāhāraḥ
śuṣka-parṇāśanaḥ kvacit
ab-bhakṣaḥ katicit pakṣān
vāyu-bhakṣas tataḥ param

Synonyms

kanda — trunk; *mūla* — roots; *phala* — fruits; *āhāraḥ* — eating; *śuṣka* — dry; *parṇa* — leaves; *aśanaḥ* — eating; *kvac-it* — sometimes; *ap-bhakṣaḥ* — drinking water; *ka-ticit* — for several; *pakṣān* — fortnights; *vāyu* — the air; *bhakṣaḥ* — breathing; *tataḥ param* — thereafter.

Translation

In the tapo-vana, Mahārāja Pṛthu sometimes ate the trunks and roots of trees, sometimes he ate fruit and dried leaves, and for some weeks he drank only water. Finally he lived simply by breathing air.

Purport

In Bhagavad-gītā, *yogīs* are advised to go to a secluded place in the forest and live alone in a sanctified spot there. By Pṛthu Mahārāja's behavior we can understand that when he went to the forest he did not eat any cooked food sent from the city by some devotees or disciples. As soon as one takes a vow to live in the forest, he must simply eat roots, tree trunks, fruits, dried leaves or whatever nature provides in that way. Pṛthu Mahārāja strictly adopted these principles for living in the forest, and sometimes he ate nothing but dried leaves and drank nothing but a little water. Sometimes he lived on nothing but air, and sometimes he ate some fruit from the trees. In this way he lived in the forest and underwent severe austerity, especially in regards to eating. In other words, overeating is not at all recommended for one who wants to progress in spiritual life. Śrī Rūpa Gosvāmī also warns that too much eating and too much endeavor (*atyāhāraḥ prayāsaś ca*) are against the principles by which one can advance in spiritual life.

It is also notable that, according to Vedic injunction, to live in the forest is to live in the mode of complete goodness, whereas to live in the city is to live in the mode of passion, and to live in a brothel or drinking house is to live in the mode of ignorance. However, to live in a temple is to live in Vaikuṇṭha, which is transcenden-

tal to all the modes of material nature. This Kṛṣṇa consciousness movement affords one the opportunity to live in the temple of the Lord, which is as good as Vaikuṇṭha. Consequently, a Kṛṣṇa conscious person does not need to go to the forest and artificially try to imitate Mahārāja Pṛthu or the great sages and *munis* who used to live in the forest.

Śrīla Rūpa Gosvāmī, after retiring from his minister's seat in the government, went to Vṛndāvana and lived beneath a tree, like Mahārāja Pṛthu. Since then, many people have gone to Vṛndāvana to imitate Rūpa Gosvāmī's behavior. Instead of advancing in spiritual life, many have fallen into material habits and even in Vṛndāvana have become victims of illicit sex, gambling and intoxication. The Kṛṣṇa consciousness movement has been introduced in the Western countries, but it is not possible for Westerners to go to the forest and practice the severe austerities which were ideally practiced by Pṛthu Mahārāja or Rūpa Gosvāmī. However, Westerners or anyone else can follow in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura by living in a temple, which is transcendental to residence in a forest, and to vow to accept *kṛṣṇa-prasāda* and nothing else, follow the regulative principles and chant sixteen rounds daily of the Hare Kṛṣṇa *mantra*. In this way, one's spiritual life will never be disturbed.

ŚB 4.23.6

ग्रीष्मे पञ्चतपा वीरो वर्षास्वासारषाण्मुनिः ।
आकण्ठमग्नः शिशिरे उदके स्थण्डिलेशयः ॥ ६ ॥

grīṣme pañca-tapā vīro
varṣāsv āsārasāṇ muniḥ
ākaṇṭha-magnaḥ śiśire
udake sthaṇḍile-śayaḥ

Synonyms

grīṣme — in the summer season; *pañca-tapāḥ* — five kinds of heating; *vīraḥ* — the hero; *varṣāsu* — in the rainy season; *āsārasāṭ* — being situated within the torrents of rain; *muniḥ* — like the great sages; *ākaṇṭha* — up to the neck; *magnaḥ* — drowned; *śiśire* — in winter; *udake* — within water; *sthaṇḍile-śayaḥ* — lying down on the floor.

Translation

Following the principles of forest living and the footsteps of the great sages and munis, Pṛthu Mahārāja accepted five kinds of heating processes during the summer season, exposed himself to torrents of rain in the rainy season and, in the winter, stood in water up to his neck. He also used to simply lie down on the floor to sleep.

Purport

These are some of the austerities executed by the *jñānīs* and *yogīs*, who cannot accept the process of *bhakti-yoga*. They must undergo such severe types of austerity in order to become purified from material contamination. *Pañca-tapāḥ* refers to five kinds of heating processes. One is enjoined to sit within a circle of fire, with flames blazing from four sides and the sun blazing directly overhead. This is one kind of *pañca-tapāḥ* recommended for austerity. Similarly, in the rainy season one is enjoined to expose himself to torrents of rain, and in winter to sit in cold water up to the neck. As far as bedding is concerned, the ascetic should be content with simply lying on the floor. The purpose for undergoing such severe austerities is to become a devotee of the Supreme Personality of Godhead, Kṛṣṇa, as explained in the next verse.

ŚB 4.23.7

तितिक्षुर्यतवाग्दान्त ऊर्ध्वरेता जितानिलः ।
आरिराधयिषुः कृष्णमचरत्तप उत्तमम् ॥ ७ ॥

titikṣur yata-vāg dānta
ūrdhva-retā jitānilaḥ
ārirādhayiṣuḥ kṛṣṇam
acarat tapa uttamam

Synonyms

titikṣuḥ — tolerating; *yata* — controlling; *vāk* — words; *dāntaḥ* — controlling the senses; *ūrdhva-retāḥ* — without discharge of semen; *jita-anilaḥ* — controlling the life air; *ārirādhayiṣuḥ* — simply desiring; *kṛṣṇam* — Lord Kṛṣṇa; *acarat* — practice; *tapaḥ* — austerities; *uttamam* — the best.

Translation

Mahārāja Pṛthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Kṛṣṇa. He had no other purpose.

Purport

In Kali-yuga the following is recommended:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

(*Bṛhan-nāradīya Purāṇa*)

In order to be recognized by Kṛṣṇa, the Supreme Personality of Godhead, one should chant the holy name of the Lord continuously, twenty-four hours a day. Unfortunate persons who cannot accept this formula prefer to execute some type of pseudomedita-

tion, without accepting the other processes of austerity. The fact is, however, that one must accept either the severe method of austerity described above to become purified or take to the process of devotional service recommended for pleasing the Supreme Lord, Kṛṣṇa. The person who is Kṛṣṇa conscious is most intelligent because in Kali-yuga it is not at all possible to undergo such severe austerities. We need only follow great personalities like Lord Caitanya Mahāprabhu. In His *Śikṣāṣṭaka,* Lord Caitanya Mahāprabhu wrote, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam:* all glories to the holy names of Lord Kṛṣṇa, which from the very beginning purify the heart and immediately liberate one. *Bhava-mahādāvāgni-nirvāpanam.* If the real purpose of all *yoga* is to please Lord Kṛṣṇa, then this simple *bhakti-yoga* system recommended for this age is sufficient. It is necessary, however, to engage constantly in the service of the Lord. Although Pṛthu Mahārāja executed his austerities long before the appearance of Lord Kṛṣṇa on this planet, his purpose was still to please Kṛṣṇa.

There are many fools who claim that worship of Kṛṣṇa began only about five thousand years ago, after the appearance of Lord Kṛṣṇa in India, but this is not a fact. Pṛthu Mahārāja worshiped Kṛṣṇa millions of years ago, for Pṛthu happened to be a descendant of the family of Mahārāja Dhruva, who reigned for thirty-six thousand years during the Satya-yuga age. Unless his total life span was one hundred thousand years, how could Dhruva Mahārā-

ja reign over the world for thirty-six thousand years? The point is that Kṛṣṇa worship existed at the beginning of creation and has continued to exist throughout Satya-yuga, Tretā-yuga and Dvāpara-yuga, and now it is continuing in Kali-yuga. As stated in Bhagavad-gītā, Kṛṣṇa appears not only in this millennium of Brahmā's life, but in every millennium. Therefore worship of Kṛṣṇa is conducted in all millenniums. It is not that Kṛṣṇa worship began only when Kṛṣṇa appeared on this planet five thousand years ago. This is a foolish conclusion that is not substantiated by Vedic literatures.

Also of significance in this verse are the words *ārirādhayiṣuḥ kṛṣṇam acarat tapa uttamam:* Mahārāja Pṛthu underwent severe types of austerities for the express purpose of worshiping Kṛṣṇa. Kṛṣṇa is so kind, especially in this age, that He appears in the transcendental vibration of His holy name. As is said in the *Nārada-pañcarātra, ārādhito yadi haris tapasā tataḥ kim:* if Kṛṣṇa is worshiped, if He is the goal of advancement, there is no need for one to execute severe types of *tapasya,* because one has already reached his destination. If, after executing all types of *tapasya,* one cannot reach Kṛṣṇa, all his *tapasya* has no value, for without Kṛṣṇa all austerity is simply wasted labor, *śrama eva hi kevalam* (Bhāg. 1.2.8). We should therefore not be discouraged just because we cannot go to the forest and practice severe austerities. Our life is so short that we must strictly adhere to the prin-

ciples laid down by the Vaiṣṇava *ācāryas* and peacefully execute Kṛṣṇa consciousness. There is no need to become despondent. Narottama dāsa Ṭhākura recommends, *ānande bala hari, bhaja vṛndāvana, śri-guru-vaiṣṇava-pade majāiyā mana:* for a transcendental, blissful life, chant the Hare Kṛṣṇa *mantra,* come worship the holy place of Vṛndāvana, and always engage in the service of the Lord, of the spiritual master and of the Vaiṣṇavas. This Kṛṣṇa consciousness movement is therefore very safe and easy. We have only to execute the order of the Lord and fully surrender unto Him. We have only to execute the order of the spiritual master, preach Kṛṣṇa consciousness and follow in the path of the Vaiṣṇavas. The spiritual master represents both Lord Kṛṣṇa and the Vaiṣṇavas; therefore by following the instructions of the spiritual master and by chanting Hare Kṛṣṇa, everything will be all right.

ŚB 4.23.8

तेन क्रमानुसिद्धेन ध्वस्तकर्ममलाशयः ।
प्राणायामैः सन्निरुद्धषड्वर्गश्छिन्नबन्धनः ॥ ८ ॥

tena kramānusiddhena
dhvasta-karma-malāśayaḥ
prāṇāyāmaiḥ sanniruddha-
ṣaḍ-vargaś chinna-bandhanaḥ

Synonyms

tena — thus by practicing such austerities; *krama* — gradually; *anu* — constantly; *siddhena* — by perfection; *dhvasta* — smashed; *karma* — fruitive activities; *mala* — dirty things; *āśayaḥ* — desire; *prāṇa-āyāmaiḥ* — by practice of *prāṇāyāma-yoga,* breathing exercises; *san* — being; *niruddha* — stopped; *ṣaṭ-vargaḥ* — the mind and the senses; *chinna-bandhanaḥ* — completely cut off from all bondage.

Translation

By thus practicing severe austerities, Mahārāja Pṛthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity.

Purport

The word *prāṇāyāmaiḥ* is very important in this verse because the *haṭha-yogīs* and *aṣṭāṅga-yogīs* practice *prāṇāyāma* but generally do not know the purpose behind it. The purpose of *prāṇāyāma,* or mystic *yoga,* is to stop the mind and senses from engaging in fruitive activities. The so-called *yogīs* who practice in Western countries have no idea of this. The aim of *prāṇāyāma* is not to make the body strong and fit for working hard. The aim is worship of Kṛṣṇa. In the previous verse it was

specifically mentioned that whatever austerity, *prāṇāyāma* and mystic *yoga* practices Pṛthu Mahārāja performed were performed for the sake of worshiping Kṛṣṇa. Thus Pṛthu Mahārāja serves as a perfect example for *yogīs* also. Whatever he did, he did to please the Supreme Personality of Godhead, Kṛṣṇa.

The minds of those who are addicted to fruitive activity are always filled with unclean desires. Fruitive activities are symptomatic of our polluted desire to dominate material nature. As long as one continues to be subject to polluted desires, he has to accept one material body after another. So-called *yogīs,* without knowledge of the real purpose of *yoga,* practice it in order to keep the body fit. Thus they engage themselves in fruitive activities, and thus they are bound by desire to accept another body. They are not aware that the ultimate goal of life is to approach Kṛṣṇa. In order to save such *yogīs* from wandering throughout the different species of life, the *śāstras* warn that in this age such yogic practice is simply a waste of time. The only means of elevation is the chanting of the Hare Kṛṣṇa *mahā-mantra.*

King Pṛthu's activities took place in Satya-yuga, and in this age this practice of *yoga* is misunderstood by fallen souls who are not capable of practicing anything. Consequently the *śāstras* enjoin, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. The conclusion is that unless the *karmīs, jñānīs* and *yogīs* come to the point of devotional service to Lord Kṛṣṇa, their

so-called austerities and *yoga* have no value. *Nārādhitaḥ:* if Hari, the Supreme Personality of Godhead, is not worshiped, there is no point in practicing meditational *yoga,* performing *karma-yoga* or culturing empiric knowledge. As far as *prāṇāyāma* is concerned, chanting of the holy name of the Lord and dancing in ecstasy are also considered *prāṇāyāma.* In a previous verse, Sanat-kumāra instructed Mahārāja Pṛthu to engage constantly in the service of the Supreme Lord, Vāsudeva:

yat pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ

Only by worshiping Vāsudeva can one become free from the desires of fruitive activities. Outside of worshiping Vāsudeva, the *yogīs* and *jñānīs* cannot attain freedom from such desires:

tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam

(*Bhāg.* 4.22.39)

Here the word *prāṇāyāma* does not refer to any ulterior motive. The actual aim is to strengthen the mind and senses in order to engage them in devotional service. In the present age this determination can be very easily acquired simply by chanting the holy names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ŚB 4.23.9

सनत्कुमारो भगवान् यदाहाध्यात्मिकं परम् ।
योगं तेनैव पुरुषमभजत्पुरुषर्षभः ॥ ९ ॥

sanat-kumāro bhagavān
yad āhādhyātmikaṁ param
yogaṁ tenaiva puruṣam
abhajat puruṣarṣabhaḥ

Synonyms

sanat-kumāraḥ — Sanat-kumāra; *bhagavān* — most powerful; *yat* — that which; *āha* — said; *ādhyātmikam* — spiritual advancement of life; *param* — ultimate; *yogam* — mysticism; *tena* — by that; *eva* — certainly; *puruṣam* — the Supreme Person; *abhajat* — worshiped; *puruṣa-ṛṣabhaḥ* — the best of human beings.

Translation

Thus the best amongst human beings, Mahārāja Pṛthu, followed that path of spiritual advancement which was advised by Sanat-kumāra. That is to say, he worshiped the Supreme Personality of Godhead, Kṛṣṇa.

Purport

In this verse it is clearly said that Mahārāja Pṛthu, practic-

ing the *prāṇāyāma-yoga* system, engaged in the service of the Supreme Personality of Godhead as advised by the saint Sanat-kumāra. In this verse the words *puruṣam abhajat puruṣarṣabhaḥ* are significant. *Puruṣarṣabha* refers to Mahārāja Pṛthu, the best amongst human beings, and *puruṣam* refers to the Supreme Personality of Godhead. The conclusion is that the best man amongst all men engages in the service of the Supreme Person. One *puruṣa* is worshipable, and the other *puruṣa* is the worshiper. When the *puruṣa* who worships, the living entity, thinks of becoming one with the Supreme Person, he simply becomes bewildered and falls into the darkness of ignorance. As stated by Lord Kṛṣṇa in *Bhagavad-gītā* (2.12), all living entities assembled in the battlefield, as well as Kṛṣṇa Himself, were also present in the past as individuals and would continue to be present in the future as individuals also. Therefore the two *puruṣas,* the living entity and the Supreme Personality of Godhead, never lose their respective identities.

Actually, one who is self-realized engages himself in the service of the Lord perpetually, both in this life and in the next. Indeed, for devotees there is no difference between this life and the next. In this life a neophyte devotee is trained to serve the Supreme Personality of Godhead, and in the next life he approaches that Supreme Person in Vaikuṇṭha and renders the same devotional service. Even for the neophyte devotee, devotional service is

considered *brahma-bhūyāya kalpate*. Devotional service to the Lord is never considered a material activity. Since he is acting on the *brahma-bhūta* platform, a devotee is already liberated. He therefore has no need to practice any other type of *yoga* in order to approach the *brahma-bhūta* stage. If the devotee adheres strictly to the orders of the spiritual master, follows the rules and regulations and chants the Hare Kṛṣṇa *mantra,* it should be concluded that he is already at the *brahma-bhūta* stage, as confirmed in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

ŚB 4.23.10

भगवद्धर्मिणः साधोः श्रद्धया यततः सदा ।
भक्तिर्भगवति ब्रह्मण्यनन्यविषयाभवत् ॥ १० ॥

bhagavad-dharmiṇaḥ sādhoḥ
śraddhayā yatataḥ sadā
bhaktir bhagavati brahmaṇy

ananya-viṣayābhavat

Synonyms

bhagavat-dharmiṇaḥ — one who executes devotional service; *sādhoḥ* — of the devotee; *śraddhayā* — with faith; *yatataḥ* — endeavoring; *sadā* — always; *bhaktiḥ* — devotion; *bhagavati* — unto the Personality of Godhead; *brahmaṇi* — the origin of impersonal Brahman; *ananya-viṣayā* — firmly fixed without deviation; *abhavat* — became.

Translation

Mahārāja Pṛthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty-four hours daily. Thus his love and devotion unto the Supreme Personality of Godhead, Kṛṣṇa, developed and became unflinching and fixed.

Purport

The word *bhagavad-dharmiṇaḥ* indicates that the religious process practiced by Mahārāja Pṛthu was beyond all pretensions. As stated in the beginning of *Śrīmad-Bhāgavatam* (1.1.2), *dharmaḥ projjhita-kaitavo 'tra:* religious principles which are simply pretentious are actually nothing but cheating. *Bhagavad-dharmiṇaḥ* is described by Vīrarāghava Ācārya as *nivṛtta-dharmeṇa,* which indicates that it cannot be contaminated by

material aspiration. As described by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

When one who is not inspired by material desires and is not contaminated by the processes of fruitive activity and empiric speculation fully engages in the favorable service of the Lord, his service is called *bhagavad-dharma*, or pure devotional service. In this verse the word *brahmaṇi* does not refer to the impersonal Brahman. Impersonal Brahman is a subordinate feature of the Supreme Personality of Godhead, and since impersonal Brahman worshipers desire to merge into the Brahman effulgence, they cannot be considered followers of *bhagavad-dharma.* After being baffled in his material enjoyment, the impersonalist may desire to merge into the existence of the Lord, but a pure devotee of the Lord has no such desire. Therefore a pure devotee is really *bhagavad-dharmī.*

It is clear from this verse that Mahārāja Pṛthu was never a worshiper of the impersonal Brahman but was at all times a pure devotee of the Supreme Personality of Godhead. *Bhagavati brahmaṇi* refers to one who is engaged in devotional service to the Personality of Godhead. A devotee's knowledge of the impersonal

Brahman is automatically revealed, and he is not interested in merging into the impersonal Brahman. Mahārāja Pṛthu's activities in devotional service enabled him to become fixed and steady in the discharge of devotional activities without having to take recourse to *karma, jñāna* or *yoga.*

ŚB 4.23.11

तस्यानया भगवतः परिकर्मशुद्ध
सत्त्वात्मनस्तदनुसंस्मरणानुपूर्त्या ।
ज्ञानं विरक्तिमदभून्निशितेन येन
चिच्छेद संशयपदं निजजीवकोशम् ॥ ११ ॥

tasyānayā bhagavataḥ parikarma-śuddha-
sattvātmanas tad-anusaṁsmaraṇānupūrtyā
jñānaṁ viraktimad abhūn niśitena yena
ciccheda saṁśaya-padaṁ nija-jīva-kośam

Synonyms

tasya — his; *anayā* — by this; *bhagavataḥ* — of the Supreme Personality of Godhead; *parikarma* — activities in devotional service; *śuddha* — pure, transcendental; *sattva* — existence; *ātmanaḥ* — of the mind; *tat* — of the Supreme Personality of Godhead; *anusaṁsmaraṇa* — constantly remembering; *anupūrtyā* — being perfectly done; *jñā-nam* — knowledge; *virakti* — nonattachment; *mat* —

possessing; *abhūt* — became manifested; *niśitena* — by sharpened activities; *yena* — by which; *ciccheda* — become separated; *saṁśaya-padam* — position of doubtfulness; *nija* — own; *jīva-kośam* — encagement of the living entity.

Translation

By regularly discharging devotional service, Pṛthu Mahārāja became transcendental in mind and could therefore constantly think of the lotus feet of the Lord. Because of this, he became completely detached and attained perfect knowledge by which he could transcend all doubt. Thus he was freed from the clutches of false ego and the material conception of life.

Purport

In the *Nārada-pañcarātra,* devotional service to the Lord is likened unto a queen. When a queen gives an audience, many maidservants follow her. The maidservants of devotional service are material opulence, liberation and mystic powers. The *karmīs* are very much attached to material enjoyment, the *jñānīs* are very anxious to become freed from material clutches, and the *yogīs* are very fond of attaining the eight kinds of mystic perfection. From the *Nārada-pañcarātra* we understand that if one attains the stage of pure devotional service, he also attains all the opulences derived from fruitive activities, empiric philosophical speculation and mystic

yogic practice. Śrīla Bilvamaṅgala Ṭhākura therefore prayed in his *Kṛṣṇa-karṇāmṛta:* "My dear Lord, if I have unflinching devotion to You, You become manifest before me personally, and the results of fruitive activity and empiric philosophical speculation — namely religion, economic development, sense gratification and liberation — become like personal attendants and remain standing before me as if awaiting my order." The idea here is that the *jñānīs,* by culture of *brahma-vidyā,* spiritual knowledge, struggle very hard to get out of the clutches of material nature, but a devotee, by dint of his advancement in devotional service, automatically becomes detached from his material body. When the devotee's spiritual body begins to manifest, he actually enters into his activities in transcendental life.

At present we have contacted a material body, material mind and material intelligence, but when we become free from these material conditions, our spiritual body, spiritual mind and spiritual intelligence become manifest. In that transcendental state, a devotee attains all the benefits of *karma, jñāna* and *yoga.* Although he never engages in fruitive activities or empiric speculation to attain mystic powers, automatically mystic powers appear in his service. A devotee does not want any kind of material opulence, but such opulence appears before him automatically. He does not have to endeavor for it. Because of his devotional service, he automatically becomes *brahma-bhūta.* As stated before, this is

confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

Because of his regular discharge of devotional service, a devotee attains the transcendental stage of life. Since his mind is transcendentally situated, he cannot think of anything but the lotus feet of the Lord. This is the meaning of the word *saṁsmaraṇa-anupūrtyā*. By constantly thinking of the lotus feet of the Lord, the devotee immediately becomes situated in *śuddha-sattva. Śuddha-sattva* refers to that platform which is above the modes of material nature, including the mode of goodness. In the material world, the mode of goodness is considered to be representative of the highest perfection, but one has to transcend this mode and come to the stage of *śuddha-sattva,* or pure goodness, where the three qualities of material nature cannot act.

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following example: If one has strong digestive power, after eating he automatically lights a fire within his stomach to digest everything and does not

need to take medicine to aid his digestion. Similarly, the fire of devotional service is so strong that a devotee does not need to act separately to attain perfect knowledge or detachment from material attractions. A *jñānī* may become detached from material attractions by prolonged discussions on subjects of knowledge and may in this way finally come to the *brahma-bhūta* stage, but a devotee does not have to undergo so much trouble. By virtue of his devotional service, he attains the *brahma-bhūta* stage without a doubt. The *yogīs* and *jñānīs* are always doubtful about their constitutional position; therefore they mistakenly think of becoming one with the Supreme. However, a devotee's relationship with the Supreme becomes manifest beyond all doubt, and he immediately understands that his position is that of eternal servant of the Lord. *Jñānīs* and *yogīs* without devotion may think themselves liberated, but actually their intelligence is not as pure as that of a devotee. In other words, the *jñānīs* and *yogīs* cannot become factually liberated unless they become elevated to the position of devotees:

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

(Bhāg. 10.2.32)

The *jñānīs* and *yogīs* may rise to the highest position, Brahman realization, but because of their lack of devotion unto the lotus feet of

the Lord, they again fall down into material nature. Therefore *jñāna* and *yoga* should not be accepted as the real processes for liberation. By discharging devotional service, Mahārāja Pṛthu automatically transcended all these positions. Since Mahārāja Pṛthu was a *śaktyāveśa* incarnation of the Supreme Lord, he did not have to act in any way to attain liberation. He came from the Vaikuṇṭha world, or spiritual sky, in order to execute the will of the Supreme Lord on earth. Consequently he was to return home, back to Godhead, without having to execute *jñāna, yoga* or *karma.* Although Pṛthu Mahārāja was eternally a pure devotee of the Lord, he nonetheless adopted the process of devotional service in order to teach the people in general the proper process for executing the duties of life and ultimately returning home, back to Godhead.

ŚB 4.23.12

छिन्नान्यधीरधिगतात्मगतिर्निरीह-
स्तत्तत्यजेऽच्छिनदिदं वयुनेन येन ।
तावन्न योगगतिभिर्यतिरप्रमत्तो
यावद्गदाग्रजकथासु रतिं न कुर्यात् ॥ १२ ॥

chinnānya-dhīr adhigatātma-gatir nirīhas
tat tatyaje 'cchinad idaṁ vayunena yena
tāvan na yoga-gatibhir yatir apramatto
yāvad gadāgraja-kathāsu ratiṁ na kuryāt

Synonyms

chinna — being separated; *anya-dhīḥ* — all other concepts of life (the bodily concept of life); *adhigata* — being firmly convinced; *ātma-gatiḥ* — the ultimate goal of spiritual life; *nirīhaḥ* — desireless; *tat* — that; *tatyaje* — gave up; *acchinat* — he had cut; *idam* — this; *vayunena* — with the knowledge; *yena* — by which; *tāvat* — so long; *na* — never; *yoga-gatibhiḥ* — the practice of the mystic *yoga* system; *yatiḥ* — the practicer; *apramattaḥ* — without any illusion; *yāvat* — so long; *gadāgraja* — of Kṛṣṇa; *kathāsu* — words; *ratim* — attraction; *na* — never; *kuryāt* — do it.

Translation

When he became completely free from the conception of bodily life, Mahārāja Pṛthu realized Lord Kṛṣṇa sitting in everyone's heart as the Paramātmā. Being thus able to get all instructions from Him, he gave up all other practices of yoga and jñāna. He was not even interested in the perfection of the yoga and jñāna systems, for he thoroughly realized that devotional service to Kṛṣṇa is the ultimate goal of life and that unless the yogīs and jñānīs become attracted to kṛṣṇa-kathā [narrations about Kṛṣṇa], their illusions concerning existence can never be dispelled.

Purport

As long as one is too much absorbed in the bodily conception of life, he becomes interested in many different processes of self-realization, such as the mystic *yoga* system or the system utilizing the speculative empiric methods. However, when one understands that the ultimate goal of life is to approach Kṛṣṇa, he realizes Kṛṣṇa within everyone's heart and therefore helps everyone who is interested in Kṛṣṇa consciousness. Actually the perfection of life depends on one's inclination to hear about Kṛṣṇa. It is therefore mentioned in this verse, *yāvad gadāgraja-kathā-su ratiṁ na kuryāt:* unless one becomes interested in Kṛṣṇa, in His pastimes and activities, there is no question of liberation by means of *yoga* practice or speculative knowledge.

Having attained to the stage of devotion, Mahārāja Pṛthu became uninterested in the practices of *jñāna* and *yoga* and abandoned them. This is the stage of pure devotional life as described by Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

Real *jñāna* means understanding that the living entity is the

eternal servant of the Lord. This knowledge is attained after many, many births, as confirmed in Bhagavad-gītā (7.19): *bahūnāṁ janmanām ante jñānavān māṁ prapadyate.* In the *paramahaṁsa* stage of life, one fully realizes Kṛṣṇa as everything: *vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ.* When one understands fully that Kṛṣṇa is everything and that Kṛṣṇa consciousness is the highest perfection of life, he becomes a *paramahaṁsa,* or *mahātmā.* Such a *mahātmā* or *paramahaṁsa* is very rare to find. A *paramahaṁsa,* or pure devotee, is never attracted by *haṭha-yoga* or speculative knowledge. He is simply interested in the unalloyed devotional service of the Lord. Sometimes one who was formerly addicted to these processes tries to perform devotional service and the *jñāna* and *yoga* practices at the same time, but as soon as one comes to the unalloyed stage of devotional service, he is able to give up all other methods of self-realization. In other words, when one firmly realizes Kṛṣṇa as the supreme goal, he is no longer attracted by mystic *yoga* practice or the speculative empirical methods of knowledge.

ŚB 4.23.13

एवं स वीरप्रवरः संयोज्यात्मानमात्मनि ।
ब्रह्मभूतो दृढं काले तत्याज स्वं कलेवरम् ॥ १३ ॥

evaṁ sa vīra-pravaraḥ
saṁyojyātmānam ātmani

brahma-bhūto dṛḍhaṁ kāle
tatyāja svaṁ kalevaram

Synonyms

evam — thus; *saḥ* — he; *vīra-pravaraḥ* — the chief of the heroes; *saṁyojya* —applying; *ātmānam* —mind; *ātmani* —unto the Supersoul; *brahma-bhūtaḥ* — being liberated; *dṛḍham* — firmly; *kāle* — in due course of time; *tatyāja* — gave up; *svam* — own; *kalevaram* — body.

Translation

In due course of time, when Pṛthu Mahārāja was to give up his body, he fixed his mind firmly upon the lotus feet of Kṛṣṇa, and thus, completely situated on the brahma-bhūta platform, he gave up the material body.

Purport

According to a Bengali proverb, whatever spiritual progress one makes in life will be tested at the time of death. In *Bhagavad-gītā* (8.6) it is also confirmed: *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram/ taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ.* Those who are practicing Kṛṣṇa consciousness know that their examination will be held at the time of death. If one can remember Kṛṣṇa at death, he is immediately transferred to Goloka Vṛndāvana, or Kṛṣṇaloka, and thus his life becomes successful.

Pṛthu Mahārāja, by the grace of Kṛṣṇa, could understand that the end of his life was near, and thus he became very jubilant and proceeded to completely give up his body on the *brahma-bhūta* stage by practicing the yogic process. It is thoroughly described in the following verses how one can voluntarily give up this body and return home, back to Godhead. The yogic process practiced by Pṛthu Mahārāja at the time of death accelerates the giving up of this body while one is in sound health physically and mentally. Every devotee desires to give up the body while it is sound physically and mentally. This desire was also expressed by King Kulaśekhara in his *Mukunda-mālā-stotra:*

kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

King Kulaśekhara wanted to give up his body while in a healthy state, and he thus prayed to Kṛṣṇa to let him die immediately while he was in good health and while his mind was sound. When a man dies, he is generally overpowered by mucus and bile, and thus he chokes. Since it is very difficult to vibrate any sound while choking, it is simply by Kṛṣṇa's grace that one can chant Hare Kṛṣṇa at the time of death. However, by situating oneself in the *muktāsana* position, a *yogī* can immediately give up his body and go to whatever planet he desires. A perfect *yogī* can give up

his body whenever he desires through the practice of *yoga*.

ŚB 4.23.14

सम्पीड्य पायुं पार्ष्णिभ्यां वायुमुत्सारयञ्छनैः ।
नाभ्यां कोष्ठेष्ववस्थाप्य हृदुरःकण्ठशीर्षणि ॥ १४ ॥

sampīḍya pāyuṁ pārṣṇibhyāṁ
vāyum utsārayañ chanaiḥ
nābhyāṁ koṣṭheṣv avasthāpya
hṛd-uraḥ-kaṇṭha-śīrṣaṇi

Synonyms

sampīḍya — by blocking; *pāyum* — the door of the anus; *pārṣṇibhyām* — by the calves; *vāyum* — the air which goes up; *utsārayan* — pushing upward; *śanaiḥ* — gradually; *nābhyām* — by the navel; *koṣṭheṣu* — in the heart and in the throat; *avasthāpya* — fixing; *hṛt* — in the heart; *uraḥ* — upward; *kaṇṭha* — throat; *śīrṣaṇi* — between the two eyebrows.

Translation

When Mahārāja Pṛthu practiced a particular yogic sitting posture, he blocked the door of his anus with his ankles, pressed his right and left calves and gradually raised his life air upward, passing it on to the circle of his navel, up to his heart and throat, and finally pushed it upward to the central position between his

two eyebrows.

Purport

The sitting posture described herein is called *muktāsana*. In the *yoga* process, after following the strict regulative principles controlling sleeping, eating and mating, one is allowed to practice the different sitting postures. The ultimate aim of *yoga* is to enable one to give up this body according to his own free will. One who has attained the ultimate summit of *yoga* practice can live in the body as long as he likes or, as long as he is not completely perfect, leave the body to go anywhere within or outside the universe. Some *yogīs* leave their bodies to go to the higher planetary systems and enjoy the material facilities therein. However, intelligent *yogīs* do not wish to waste their time within this material world at all; they do not care for the material facilities in higher planetary systems, but are interested in going directly to the spiritual sky, back home, back to Godhead.

From the description in this verse, it appears that Mahārāja Pṛthu had no desire to promote himself to the higher planetary systems. He wanted to return home immediately, back to Godhead. Although Mahārāja Pṛthu stopped all practice of mystic *yoga* after realizing Kṛṣṇa consciousness, he took advantage of his previous practice and immediately placed himself on the *brahma-bhūta* platform in order to accelerate his return to Godhead. The aim

of this particular system of *āsana,* known as the sitting posture for liberation, or *muktāsana,* is to attain success in *kuṇḍalinī-cakra* and gradually raise the life from the *mūlādhāra-cakra* to the *svādhiṣṭhāna-cakra,* then to the *maṇipūra-cakra,* the *anāhata-cakra,* the *viśuddha-cakra,* and finally to the *ājñā-cakra.* When the *yogī* reaches the *ājñā-cakra,* between the two eyebrows, he is able to penetrate the *brahma-randhra,* or the hole in his skull, and go to any planet he desires, up to the spiritual kingdom of Vaikuṇṭha, or Kṛṣṇaloka. The conclusion is that one has to come to the *brahma-bhūta* stage for going back to Godhead. However, those who are in Kṛṣṇa consciousness, or who are practicing *bhakti-yoga* (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam*), can return to Godhead without even practicing the *muktāsana* process. The purpose of *muktāsana* practice is to come to the *brahma-bhūta* stage, for without being on the *brahma-bhūta* stage, one cannot be promoted to the spiritual sky. As stated in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

The *bhakti-yogī,* practicing *bhakti-yoga,* is always situated on the *brahma-bhūta* stage (*brahma-bhūyāya kalpate*). If a devotee is able to continue on the *brahma-bhūta* platform, he enters the

spiritual sky automatically after death and returns to Godhead. Consequently a devotee need not feel sorry for not having practiced the *kuṇḍalinī-cakra,* or not penetrating the six *cakras* one after another. As far as Mahārāja Pṛthu was concerned, he had already practiced this process, and since he did not want to wait for the time when his death would occur naturally, he took advantage of the *ṣaṭ-cakra* penetration process and thus gave up the body according to his own free will and immediately entered the spiritual sky.

ŚB 4.23.15

उत्सर्पयंस्तु तं मूर्ध्नि क्रमेणावेश्य निःस्पृहः ।
वायुं वायौ क्षितौ कायं तेजस्तेजस्ययूयुजत् ॥ १५ ॥

utsarpayaṁs tu taṁ mūrdhni
krameṇāveśya niḥspṛhaḥ
vāyuṁ vāyau kṣitau kāyaṁ
tejas tejasy ayūyujat

Synonyms

utsarpayan — thus placing; *tu* — but; *tam* — the air; *mūrdhni* — on the head; *krameṇa* — gradually; *āveśya* — placing; *niḥspṛhaḥ* — being freed from all material desires; *vāyum* — the air portion of the body; *vāyau* — in the total air covering the universe; *kṣitau* — in the total covering

of earth; *kāyam* — this material body; *tejaḥ* — the fire in the body; *tejasi* — in the total fire of the material covering; *ayūyujat* — mixed.

Translation

In this way, Pṛthu Mahārāja gradually raised his air of life up to the hole in his skull, whereupon he lost all desire for material existence. Gradually he merged his air of life with the totality of air, his body with the totality of earth, and the fire within his body with the totality of fire.

Purport

When the spiritual spark, which is described as one ten-thousandth part of the tip of a hair, is forced into material existence, that spark is covered by gross and subtle material elements. The material body is composed of five gross elements — earth, water, fire, air and ether — and three subtle elements — mind, intelligence and ego. When one attains liberation, he is freed from these material coverings. Indeed, success in *yoga* involves getting free from these material coverings and entering into spiritual existence. Lord Buddha's teachings of *nirvāṇa* are based on this principle. Lord Buddha instructed his followers to give up these material coverings by means of meditation and *yoga*. Lord Buddha did not give any information about the soul, but if one

follows his instructions strictly, he will ultimately become free from the material coverings and attain *nirvāṇa.*

When a living entity gives up the material coverings, he remains a spirit soul. This spirit soul must enter into the spiritual sky to merge into the Brahman effulgence. Unfortunately, unless the living entity has information of the spiritual world and the Vaikuṇṭhas, there is a 99.9 percent chance of his falling down again into material existence. There is, however, a small chance of being promoted to a spiritual planet from the Brahman effulgence, or the *brahmajyoti.* This *brahmajyoti* is considered by impersonalists to be without variety, and the Buddhists consider it to be void. In either case, whether one accepts the spiritual sky as being without variety or void, there is none of the spiritual bliss which is enjoyed in the spiritual planets, the Vaikuṇṭhas or Kṛṣṇaloka. In the absence of varieties of enjoyment, the spirit soul gradually feels an attraction to enjoy a life of bliss, and not having any information of Kṛṣṇaloka or Vaikuṇṭhaloka, he naturally falls down to material activities in order to enjoy material varieties.

ŚB 4.23.16

खान्याकाशे द्रवं तोये यथास्थानं विभागशः ।
क्षितिमम्भसि तत्तेजस्यदो वायौ नभस्यमुम् ॥ १६ ॥

khāny ākāśe dravaṁ toye
yathā-sthānaṁ vibhāgaśaḥ

kṣitim ambhasi tat tejasy
ado vāyau nabhasy amum

Synonyms

khāni — the different holes in the body for the sense organs; *ākāśe* — in the sky; *dravam* — the liquid substance; *toye* — in the water; *yathā-sthānam* — according to proper situation; *vibhāgaśaḥ* — as they are divided; *kṣitim* — earth; *ambhasi* — in the water; *tat* — that; *tejasi* — in the fire; *adaḥ* — the fire; *vāyau* — in the air; *nabhasi* — in the sky; *amum* — that.

Translation

In this way, according to the different positions of the various parts of the body, Pṛthu Mahārāja merged the holes of his senses with the sky; his bodily liquids, such as blood and various secretions, with the totality of water; and he merged earth with water, then water with fire, fire with air, air with sky, and so on.

Purport

In this verse two words are very important: *yathā-sthānaṁ vibhāgaśaḥ*. In *Śrīmad-Bhāgavatam,* Second Canto, Fifth Chapter, Lord Brahmā clearly explained to Nārada how the creation took place, and he explained one step after another the proper divisions of the senses, the controller of the senses, the objects

of the senses, and the material elements, and he also explained how they are created one after another: the air from the sky, the fire from the air, the water from the fire, the earth from the water, etc. It is important to know thoroughly the process of creation as it applies to this cosmic manifestation. Similarly, this body is also created according to the same process by the Supreme Lord. The Personality of Godhead, after entering the universe, creates the cosmic manifestations one after another. Similarly, the living entity, after entering a womb of a mother, also collects his gross and subtle bodies, taking ingredients from the totality of sky, air, fire, water and earth. The words *yathā-sthānaṁ vibhāgaśaḥ* indicate that one should know the process of creation and should meditate upon the creative process inversely and thus become free from material contamination.

ŚB 4.23.17

इन्द्रियेषु मनस्तानि तन्मात्रेषु यथोद्भवम् ।
भूतादिनामून्युत्कृष्य महत्यात्मनि सन्दधे ॥ १७ ॥

indriyeṣu manas tāni
tan-mātreṣu yathodbhavam
bhūtādināmūny utkṛṣya
mahaty ātmani sandadhe

Synonyms

indriyeṣu — in the sense organs; *manaḥ* — the mind; *tāni* — the sense organs; *tat-mātreṣu* — in the objects of the senses; *yathā-ud-bhavam* — wherefrom they generated; *bhūta-ādinā* — by the five elements; *amūni* — all those sense objects; *utkṛṣya* — taking out; *mahati* — in the *mahat-tattva*; *ātmani* — unto the ego; *san-dadhe* — amalgamated.

Translation

He amalgamated the mind with the senses and the senses with the sense objects, according to their respective positions, and he also amalgamated the material ego with the total material energy, mahat-tattva.

Purport

In respect to the ego, the total material energy is sundered in two parts — one agitated by the mode of ignorance and the other agitated by the modes of passion and goodness. Due to agitation by the mode of ignorance, the five gross elements are created. Due to agitation by the mode of passion, the mind is created, and due to agitation by the mode of goodness, false egoism, or identification with matter, is created. The mind is protected by a particular type of demigod. Sometimes the mind (*manaḥ*) is also understood to have a controlling deity or demigod. In this way the total mind, namely the material mind controlled by material demigods, was

amalgamated with the senses. The senses, in turn, were amalgamated with the sense objects. The sense objects are forms, tastes, smells, sounds, etc. Sound is the ultimate source of the sense objects. The mind was attracted by the senses and the senses by the sense objects, and all of them were ultimately amalgamated in the sky. The creation is so arranged that cause and effect follow one after the other. The merging process involves amalgamating the effect with the original cause. Since the ultimate cause in the material world is *mahat-tattva,* everything was gradually wound up and amalgamated with the *mahat-tattva.* This may be compared to *śūnya-vāda,* or voidism, but this is the process for cleansing the real spiritual mind, or consciousness.

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahāprabhu: *ceto-darpaṇa-mārjanam.* We need only take the advice of Lord Caitanya Mahāprabhu and chant the Hare Kṛṣṇa *mantra* to cleanse the mind of all material contamination, and this may be considered the summary of this difficult verse. As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this Age of Kali it is very difficult to adopt the yogic process mentioned in

this verse. Unless one is very expert in such *yoga*, the best course is to adopt the ways and means of Lord Caitanya Mahāprabhu, *śrī-kṛṣṇa-saṅkīrtanam*. Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Just as life in this material world has its beginning in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration.

ŚB 4.23.18

तं सर्वगुणविन्यासं जीवे मायामये न्यधात् ।
तं चानुशयमात्मस्थमसावनुशयी पुमान् ।
ज्ञानवैराग्यवीर्येण स्वरूपस्थोऽजहात्प्रभुः ॥ १८ ॥

taṁ sarva-guṇa-vinyāsaṁ
jīve māyāmaye nyadhāt
taṁ cānuśayam ātma-stham
asāv anuśayī pumān
jñāna-vairāgya-vīryeṇa
svarūpa-stho 'jahāt prabhuḥ

Synonyms

tam — unto Him; *sarva-guṇa-vinyāsam* — the reservoir of all qualities; *jīve* — unto the designations; *māyā-maye* — the reservoir of all potencies; *nyadhāt* — placed; *tam* —

that; *ca* — also; *anuśayam* — designation; *ātma-stham* — situated in self-realization; *asau* — he; *anuśayī* — the living entity; *pumān* — the enjoyer; *jñāna* — knowledge; *vairāgya* — renunciation; *vīryeṇa* — by the prowess of; *svarūpa-sthaḥ* — being situated in one's constitutional position; *ajahāt* — returned home; *prabhuḥ* — the controller.

Translation

Pṛthu Mahārāja then offered the total designation of the living entity unto the supreme controller of illusory energy. Being released from all the designations by which the living entity became entrapped, he became free by knowledge and renunciation and by the spiritual force of his devotional service. In this way, being situated in his original constitutional position of Kṛṣṇa consciousness, he gave up this body as a prabhu, or controller of the senses.

Purport

As stated in the *Vedas,* the Supreme Personality of Godhead is the source of material energy. Consequently He is sometimes called *māyā-maya,* or the Supreme Person, who can create His pastimes through His potency known as the material energy. The *jīva,* or the individual living entity, becomes entrapped by the material energy by the supreme will of the Supreme Personality of

Godhead. In Bhagavad-gītā (18.61) we understand:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

Īśvara, the Supreme Personality of Godhead, is situated within the heart of all conditioned souls, and by His supreme will the living entity, or individual soul, gets the facility to lord it over material nature in various types of bodies, which are known as *yantra,* or the moving vehicle offered by the total material energy, *māyā.* Although the individual living entity (*jīva*) and the Lord are both situated within the material energy, the Lord is directing the movements of the *jīva* soul by offering him different types of bodies through the material energy, and thus the living entity is wandering throughout the universes in various forms of body and becomes implicated in different situations, partaking of the reactions of fruitive activities.

When Pṛthu Mahārāja became spiritually powerful by the enhancement of his spiritual knowledge (*jñāna*) and renunciation of material desires, he became a *prabhu,* or master of his senses (sometimes called *gosvāmī* or *svāmī*). This means that he was no longer controlled by the influence of material energy. When one is strong enough to give up the influence of material ener-

gy, he is called *prabhu*. In this verse the word *svarūpa-sthaḥ* is also very significant. The real identity of the individual soul lies in understanding or attaining the knowledge that he is eternally a servant of Kṛṣṇa. This understanding is called *svarūpopalabdhi*. By culturing devotional service, the devotee gradually comes to understand his actual relationship with the Supreme Personality of Godhead. This understanding of one's pure spiritual position is called *svarūpopalabdhi*, and when one attains that stage he can understand how he is related with the Supreme Personality of Godhead as a servant or friend, or as a parent or conjugal lover. This stage of understanding is called *svarūpa-sthaḥ*. Pṛthu Mahārāja realized this *svarūpa* completely, and it will be clear in the later verses that he personally left this world, or this body, by riding on a chariot sent from Vaikuṇṭha.

In this verse the word *prabhu* is also significant. As stated before, when one is completely self-realized and acts according to that position, he can be called *prabhu*. The spiritual master is addressed as Prabhupāda because he is a completely self-realized soul. The word *pāda* means "position," and *Prabhupāda* indicates that he is given the position of *prabhu*, or the Supreme Personality of Godhead, for he acts on behalf of the Supreme Personality of Godhead. Unless one is a *prabhu*, or controller of the senses, he cannot act as spiritual master, who is authorized by the supreme *prabhu*, or Lord Kṛṣṇa. In his verses praising the spiritual

master, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ

"The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord." Thus Pṛthu Mahārāja can also be called Prabhupāda or, as described herein, *prabhu*. Another question may be raised in this connection: Since Pṛthu Mahārāja was a power incarnation of the Supreme Personality of Godhead, *śaktyāveśa-avatāra*, why did he have to execute the regulative principles in order to become a *prabhu*? Because he appeared on this earth as an ideal king and because it is the duty of the king to instruct the citizens in the execution of devotional service, he followed all the regulative principles of devotional service in order to teach others. Similarly, Caitanya Mahāprabhu, although Kṛṣṇa Himself, taught us how to approach Kṛṣṇa as a devotee. It is said, *āpani ācari' bhakti śikhāinu sabāre*. Lord Caitanya Mahāprabhu instructed others in the process of devotional service by setting the example Himself through His own personal actions. Similarly, Pṛthu Mahārāja, although a *śaktyāveśa-avatāra* incarnation, still behaved exactly as a devotee in order to achieve the position of *prabhu*. Furthermore, *svarūpa-sthaḥ* means "complete liberation." As it is said (Bhāg. 2.10.6), *hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ:* when a living entity abandons the activities of *māyā* and

attains the position from which he can execute devotional service, his state is called *svarūpa-sthaḥ,* or complete liberation.

ŚB 4.23.19

अर्चिर्नाम महाराज्ञी तत्पत्न्यनुगता वनम् ।
सुकुमार्यतदर्हा च यत्पद्भ्यां स्पर्शनं भुवः ॥ १९ ॥

arcir nāma mahā-rājñī
tat-patny anugatā vanam
sukumāry atad-arhā ca
yat-padbhyāṁ sparśanaṁ bhuvaḥ

Synonyms

arciḥ nāma — of the name Arci; *mahā-rājñī* — the Queen; *tat-patnī* — the wife of Mahārāja Pṛthu; *anugatā* — who followed her husband; *vanam* — in the forest; *su-kumārī* — very delicate body; *a-tat-arhā* — who did not deserve; *ca* — also; *yat-padbhyām* — by the touch of whose feet; *sparśanam* — touching; *bhuvaḥ* — on the earth.

Translation

The Queen, the wife of Pṛthu Mahārāja, whose name was Arci, followed her husband into the forest. Since she was a queen, her body was very delicate. Although she did not deserve to live in the forest, she voluntarily touched her lotus feet to the ground.

Purport

Because Pṛthu Mahārāja's wife was the Queen and also a daughter of a king, she never experienced walking on the ground, for queens used to never come out of the palace. They certainly never went to the forests and tolerated all the difficulties of living in the wilderness. In Vedic civilization there are hundreds of similar examples of such renunciation on the part of queens and dedication to the husband. The goddess of fortune mother Sītā followed her husband, Rāmacandra, when He went to the forest. Lord Rāmacandra went to the forest in compliance with the order of His father, Mahārāja Daśaratha, but mother Sītā was not so ordered. Nonetheless, she voluntarily accepted the path of her husband. Similarly, Gāndhārī, the wife of King Dhṛtarāṣṭra, also followed her husband into the forest. Being the wives of great personalities like Pṛthu, Lord Rāmacandra and Dhṛtarāṣṭra, these were ideal chaste women. Such queens also instructed the general people by showing them how to become a chaste wife and follow the husband in every stage of life. When the husband is king, she sits beside him as the queen, and when he goes to the forest, she also follows, despite having to tolerate all kinds of difficulties in living in the forest. Therefore it is said here (*atad-arhā*) that although she did not want to touch her feet to the ground, she nonetheless accepted all difficulties when she went to the forest with her husband.

ŚB 4.23.20

अतीव भर्तुर्व्रतधर्मनिष्ठया
शुश्रूषया चार्षदेहयात्रया ।
नाविन्दतार्तिं परिकर्शितापि सा
प्रेयस्करस्पर्शनमाननिर्वृतिः ॥ २० ॥

atīva bhartur vrata-dharma-niṣṭhayā
śuśrūṣayā cārṣa-deha-yātrayā
nāvindatārtiṁ parikarśitāpi sā
preyaskara-sparśana-māna-nirvṛtiḥ

Synonyms

atīva — very much; *bhartuḥ* — of the husband; *vrata-dharma* — vow to serve him; *niṣṭhayā* — by determination; *śuśrūṣayā* — by serving; *ca* — also; *ārṣa* — like the great saintly sages; *deha* — body; *yātrayā* — living condition; *na* — did not; *avindata* — perceive; *ārtim* — any difficulty; *parikarśitā api* — although transformed to become lean and thin; *sā* — she; *preyaḥ-kara* — very pleasing; *sparśana* — touching; *māna* — engaged; *nir-vṛtiḥ* — pleasure.

Translation

Although she was not accustomed to such difficulties, Queen Arci followed her husband in the regulative principles of living in the forest like great sages. She lay down on the ground and

ate only fruits, flowers and leaves, and because she was not fit for these activities, she became frail and thin. Yet because of the pleasure she derived in serving her husband, she did not feel any difficulties.

Purport

The words *bhartur vrata-dharma-niṣṭhayā* indicate that a woman's duty, or religious principle, is to serve her husband in all conditions. In Vedic civilization a man is taught from the beginning of his life to become a *brahmacārī,* then an ideal *gṛhastha,* then *vānaprastha,* then *sannyāsī,* and the wife is taught just to follow the husband strictly in all conditions of life. After the period of *brahmacarya,* a man accepts a householder's life, and the woman is also taught by her parents to be a chaste wife. Thus when a girl and boy are united, both are trained for a life dedicated to a higher purpose. The boy is trained to execute his duty in accordance with the higher purpose of life, and the girl is trained to follow him. The chaste wife's duty is to keep her husband pleased in householder life in all respects, and when the husband retires from family life, she is to go to the forest and adopt the life of *vānaprastha,* or *vana-vāsī.* At that time the wife is to follow her husband and take care of him, just as she took care of him in householder life. But when the husband takes the renounced order of life, namely *sannyāsa,* the wife is to return

home and become a saintly woman, setting an example for her children and daughters-in-law and showing them how to live a life of austerity.

When Caitanya Mahāprabhu took *sannyāsa,* His wife, Viṣṇupriyādevī, although only sixteen years old, also took the vow of austerity due to her husband's leaving home. She chanted her beads, and after finishing one round, she collected one grain of rice. In this way, as many rounds as she chanted, she would receive the same number of rice grains and then cook them and so take *prasāda.* This is called austerity. Even today in India, widows or women whose husbands have taken *sannyāsa* follow the principles of austerity, even though they live with their children. Pṛthu Mahārāja's wife, Arci, was steadily determined to execute the duty of a wife, and while her husband was in the forest, she followed him in eating only fruits and leaves and lying down on the ground. Since a woman's body is considerably more delicate than a man's, Queen Arci became very frail and thin, *parikarśitā.* When one engages in austerities, his body generally becomes lean and thin. Becoming fat is not a very good qualification in spiritual life because a person who is engaged in spiritual life must reduce the comforts of the body — namely eating, sleeping and mating — to a minimum. Although Queen Arci became very thin from living in the forest according to regulative principles, she was not unhappy, for she was enjoying the honor of serving her great

husband.

ŚB 4.23.21

देहं विपन्नाखिलचेतनादिकं
पत्युः पृथिव्या दयितस्य चात्मनः ।
आलक्ष्य किञ्चिच्च विलप्य सा सती
चितामथारोपयदद्रिसानुनि ॥ २१ ॥

dehaṁ vipannākhila-cetanādikaṁ
patyuḥ pṛthivyā dayitasya cātmanaḥ
ālakṣya kiñcic ca vilapya sā satī
citām athāropayad adri-sānuni

Synonyms

deham — body; *vipanna* — completely failing; *akhila* — all; *cetana* — feeling; *ādikam* — symptoms; *patyuḥ* — of her husband; *pṛthivyāḥ* — the world; *dayitasya* — of the merciful; *ca ātmanaḥ* — also of herself; *ālakṣya* — by seeing; *kiñcit* — very little; *ca* — and; *vilapya* — lamenting; *sā* — she; *satī* — the chaste; *citām* — unto the fire; *atha* — now; *āropayat* — placed; *adri* — hill; *sānuni* — on the top.

Translation

When Queen Arci saw that her husband, who had been so merciful to her and the earth, no longer showed symptoms of life,

she lamented for a little while and then built a fiery pyre on top of a hill and placed the body of her husband on it.

Purport

After seeing all the life symptoms in her husband stop, the Queen lamented for a while. The word *kiñcit* means "for a little while." The Queen was completely aware that her husband was not dead, although the symptoms of life — action, intelligence and sense perception — had ceased. As stated in *Bhagavad-gītā* (2.13):

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

When a living entity transfers from one body to another, a process generally known as death, a sane man does not lament, for he knows that the living entity is not dead but is simply transferred from one body to another. The Queen should have been afraid of being alone in the forest with the body of her husband, but since she was a great wife of a great personality, she lamented

for a while but immediately understood that she had many duties to perform. Thus instead of wasting her time in lamentation, she immediately prepared a fiery pyre on top of a hill and then placed the body of her husband on it to be burned.

Mahārāja Pṛthu is described here as *dayita,* for not only was he the king of the earth, but he treated the earth as his protected child. Similarly, he protected his wife also. It was the duty of the king to give protection to everyone, especially to the earth or land which he ruled, as well as the citizens and his family members. Since Pṛthu Mahārāja was a perfect king, he gave protection to everyone, and therefore he is described here as *dayita.*

ŚB 4.23.22

विधाय कृत्यं ह्रदिनीजलाप्लुता
दत्त्वोदकं भर्तुरुदारकर्मण: ।
नत्वा दिविस्थांस्त्रिदशांस्त्रि: परीत्य
विवेश वह्निं ध्यायती भर्तृपादौ ॥ २२ ॥

vidhāya kṛtyaṁ hradinī-jalāplutā
dattvodakaṁ bhartur udāra-karmaṇaḥ
natvā divi-sthāṁs tridaśāṁs triḥ parītya
viveśa vahniṁ dhyāyatī bhartṛ-pādau

Synonyms

vidhāya — executing; *kṛtyam* — the regulative

function; *hradinī* — in the water of the river; *jala-āplutā* — taking bath completely; *dattvā udakam* — offering oblations of water; *bhartuḥ* — of her husband; *udāra-karmaṇaḥ* — who was so liberal; *natvā* — offering obeisances; *divi-sthān* — situated in the sky; *tri-daśān* — the thirty million demigods; *triḥ* — three times; *parītya* — circumambulating; *viveśa* — entered; *vahnim* — the fire; *dhyāyatī* — while thinking of; *bhartṛ* — of her husband; *pādau* — the two lotus feet.

Translation

After this, the Queen executed the necessary funerary functions and offered oblations of water. After bathing in the river, she offered obeisances to various demigods situated in the sky in the different planetary systems. She then circumambulated the fire and, while thinking of the lotus feet of her husband, entered its flames.

Purport

The entrance of a chaste wife into the flames of the pyre of her dead husband is known as *saha-gamana,* which means "dying with the husband." This system of *saha-gamana* had been practiced in Vedic civilization from time immemorial. Even after the British period in India this practice was rigidly observed, but soon it degraded to the point that even when the wife was not

strong enough to enter the fire of her dead husband, the relatives would force her to enter. Thus this practice had to be stopped, but even today there are still some solitary cases where a wife will voluntarily enter the fire and die with her husband. Even after 1940 we personally knew of a chaste wife who died in this way.

ŚB 4.23.23

विलोक्यानुगतां साध्वीं पृथुं वीरवरं पतिम् ।
तुष्टुवुर्वरदा देवैर्देवपत्न्यः सहस्रशः ॥ २३ ॥

vilokyānugatāṁ sādhvīṁ
pṛthuṁ vīra-varaṁ patim
tuṣṭuvur varadā devair
deva-patnyaḥ sahasraśaḥ

Synonyms

vilokya — by observing; *anugatām* — dying after the husband; *sādhvīm* — the chaste woman; *pṛthum* — of King Pṛthu; *vīra-varam* — the great warrior; *patim* — husband; *tuṣṭu-vuḥ* — offered prayers; *vara-dāḥ* — able to give benediction; *de-vaiḥ* — by the demigods; *deva-patnyaḥ* — the wives of the demigods; *sahasraśaḥ* — in thousands.

Translation

After observing this brave act performed by the chaste wife Arci,

the wife of the great King Pṛthu, many thousands of the wives of the demigods, along with their husbands, offered prayers to the Queen, for they were very much satisfied.

ŚB 4.23.24

कुर्वत्यः कुसुमासारं तस्मिन्मन्दरसानुनि ।
नदत्स्वमरतूर्येषु गृणन्ति स्म परस्परम् ॥ २४ ॥

kurvatyaḥ kusumāsāraṁ
tasmin mandara-sānuni
nadatsv amara-tūryeṣu
gṛṇanti sma parasparam

Synonyms

kurvatyaḥ — just showering; *kusuma-āsāram* — showers of flowers; *tasmin* — in that; *mandara* — of Mandara Hill; *sānuni* — on the top; *nadatsu* — vibrating; *amara-tūryeṣu* — beating of the drums of the demigods; *gṛṇanti sma* — they were talking; *paras-param* — amongst themselves as follows.

Translation

At that time the demigods were situated on the top of Mandara Hill, and all their wives began to shower flowers on the funeral pyre and began to talk amongst themselves as follows.

ŚB 4.23.25

देव्य ऊचुः
अहो इयं वधूर्धन्या या चैवं भूभुजां पतिम् ।
सर्वात्मना पतिं भेजे यज्ञेशं श्रीर्वधूरिव ॥ २५ ॥

devya ūcuḥ
aho iyaṁ vadhūr dhanyā
yā caivaṁ bhū-bhujāṁ patim
sarvātmanā patiṁ bheje
yajñeśaṁ śrīr vadhūr iva

Synonyms

devyaḥ ūcuḥ — the wives of the demigods said; *aho* — alas; *iyam* — this; *vadhūḥ* — the wife; *dhanyā* — most glorious; *yā* — who; *ca* — also; *evam* — as; *bhū* — of the world; *bhujām* — of all the kings; *patim* — the king; *sarva-ātmanā* — with full understanding; *patim* — unto the husband; *bheje* — worshiped; *yajña-īśam* — unto Lord Viṣṇu; *śrīḥ* — the goddess of fortune; *vadhūḥ* — wife; *iva* — like.

Translation

The wives of the demigods said: All glories to Queen Arci! We can see that this queen of the great King Pṛthu, the emperor of all the kings of the world, has served her husband with mind, speech and body exactly as the goddess of fortune serves the Supreme Personality of Godhead, Yajñeśa, or Viṣṇu.

Purport

In this verse the words *yajñeśaṁ śrīr vadhūr iva* indicate that Queen Arci served her husband just as the goddess of fortune serves the Supreme Personality of Godhead Viṣṇu. We can observe that even in the history of this world, when Lord Kṛṣṇa, the supreme Viṣṇu, was ruling over Dvārakā, Queen Rukmiṇī, who was the chief of all Kṛṣṇa's queens, used to serve Lord Kṛṣṇa personally in spite of having many hundreds of maidservants to assist her. Similarly, the goddess of fortune in the Vaikuṇṭha planets also serves Nārāyaṇa personally, although there are many thousands of devotees prepared to serve the Lord. This practice is also followed by the wives of the demigods, and in days past the wives of men also followed this same principle. In Vedic civilization the husband and wife were not separated by such man-made laws as divorce. We should understand the necessity for maintaining family life in human society and should thus abolish this artificial law known as divorce. The husband and wife should live in Kṛṣṇa consciousness and follow in the footsteps of Lakṣmī-Nārāyaṇa or Kṛṣṇa-Rukmiṇī. In this way peace and harmony can be possible within this world.

ŚB 4.23.26

सैषा नूनं व्रजत्यूर्ध्वमनु वैन्यं पतिं सती ।
पश्यतास्मानतीत्यार्चिर्दुर्विभाव्येन कर्मणा ॥ २६ ॥

saiṣā nūnaṁ vrajaty ūrdhvam
anu vainyaṁ patiṁ satī
paśyatāsmān atītyārcir
durvibhāvyena karmaṇā

Synonyms

sā — she; *eṣā* — this; *nūnam* — certainly; *vrajati* — going; *ūrdhvam* — upward; *anu* — following; *vainyam* — the son of Vena; *patim* — husband; *satī* — chaste; *paśyata* — just see; *asmān* — us; *atītya* — overpassing; *arciḥ* — of the name Arci; *durvibhāvyena* — by inconceivable; *karmaṇā* — activities.

Translation

The wives of the demigods continued: Just see how this chaste lady, Arci, by dint of her inconceivable pious activities, is still following her husband upward, as far as we can see.

Purport

Both Pṛthu Mahārāja's airplane and the airplane carrying Queen Arci were passing out of the vision of the ladies of the higher planetary systems. These ladies were simply astonished to see how Pṛthu Mahārāja and his wife achieved such an exalted position. Although they were the wives of the denizens of the higher planetary system and Pṛthu Mahārāja was an inhabitant of an inferior planetary system (the earth), the King, along with his wife,

passed beyond the realms of the demigods and went upward to Vaikuṇṭhaloka. The word *ūrdhvam,* "upward," is significant here, for the ladies speaking were from the higher planetary systems, which include the moon, sun and Venus, up to Brahmaloka, or the highest planet. Beyond Brahmaloka is the spiritual sky, and in that spiritual sky there are innumerable Vaikuṇṭhalokas. Thus the word *ūrdhvam* indicates that the Vaikuṇṭha planets are beyond or above these material planets, and it was to these Vaikuṇṭha planets that Pṛthu Mahārāja and his wife were going. This also indicates that when Pṛthu Mahārāja and his wife, Arci, abandoned their material bodies in the material fire, they immediately developed their spiritual bodies and entered into spiritual airplanes, which could penetrate the material elements and reach the spiritual sky. Since they were carried by two separate airplanes, it may be concluded that even after being burned in the funeral pyre they remained separate, individual persons. In other words, they never lost their identity or became void, as imagined by the impersonalists.

The ladies in the higher planetary systems were capable of seeing both downward and upward. When they looked down they could see that the body of Pṛthu Mahārāja was being burned and that his wife, Arci, was entering into the fire, and when they looked upward they could see how they were being carried in two airplanes to the Vaikuṇṭhalokas. All of this is possible sim-

ply by *durvibhāvyena karmaṇā*, inconceivable activity. Pṛthu Mahārāja was a pure devotee, and his wife, Queen Arci, simply followed her husband. Thus they can both be considered pure devotees, and thus they are capable of performing inconceivable activities. Such activities are not possible for ordinary men. Indeed, ordinary men cannot even take to the devotional service of the Lord, nor can ordinary women maintain such vows of chastity and follow their husbands in all respects. A woman does not need to attain high qualifications, but if she simply follows in the footsteps of her husband, who must be a devotee, then both husband and wife attain liberation and are promoted to the Vaikuṇṭhalokas. This is evinced by the inconceivable activities of Mahārāja Pṛthu and his wife.

ŚB 4.23.27

तेषां दुरापं किं त्वन्यन्मर्त्यानां भगवत्पदम् ।
भुवि लोलायुषो ये वै नैष्कर्म्यं साधयन्त्युत ॥ २७ ॥

teṣāṁ durāpaṁ kiṁ tv anyan
martyānāṁ bhagavat-padam
bhuvi lolāyuṣo ye vai
naiṣkarmyaṁ sādhayanty uta

Synonyms

teṣām — of them; *durāpam* — difficult to obtain; *kim* —

what; *tu* — but; *anyat* — anything else; *martyānām* — of the human beings; *bhagavat-padam* — the kingdom of God; *bhuvi* — in the world; *lola* — flickering; *āyuṣaḥ* — span of life; *ye* — those; *vai* — certainly; *naiṣkarmyam* — the path of liberation; *sādhayanti* — execute; *uta* — exactly.

Translation

In this material world, every human being has a short span of life, but those who are engaged in devotional service go back home, back to Godhead, for they are actually on the path of liberation. For such persons, there is nothing which is not available.

Purport

In Bhagavad-gītā (9.33) Lord Kṛṣṇa says, *anityam asukhaṁ lokam imaṁ prāpya bhajasva mām.* The Lord here declares that this material world is full of miseries (*asukham*) and at the same time is very flickering (*anityam*). Therefore one's only duty is to engage himself in devotional service. This is the best end to which human life can be put. Those devotees who are constantly engaged in the service of the lotus feet of the Lord achieve not only all material benefits but also all spiritual benefits, for at the end of life they go back home, back to Godhead. Their destination is described in this verse as *bhagavat-padam.* The word *padam* means "abode,"

and *bhagavat* means "the Supreme Personality of Godhead." Thus the destination of the devotees is the abode of the Supreme Personality of Godhead.

In this verse the word *naiṣkarmyam,* which means "transcendental knowledge," is also significant. Unless one comes to the platform of transcendental knowledge and offers devotional service to the Lord, one is not perfect. Generally the processes of *jñāna, yoga* and *karma* are executed life after life before one gets a chance to render pure devotional service to the Lord. This chance is given by the grace of a pure devotee, and it is in this way only that one can actually attain liberation. In the context of this narration, the wives of the demigods repented because although they had the opportunity of a birth in a higher planetary system, a lifetime spanning millions of years and all material comforts, they were not as fortunate as Pṛthu Mahārāja and his wife, who were actually surpassing them. In other words, Pṛthu Mahārāja and his wife scorned promotion to the higher planetary systems and even to Brahmaloka because the position which they were attaining was incomparable. In *Bhagavad-gītā* (8.16) the Lord affirms, *ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna:* "From the highest planet in the material world to the lowest, all are places of misery wherein repeated birth and death take place." In other words, even if one goes to the highest planet, Brahmaloka, he has to return to the miseries of birth and death. In the Ninth Chapter

of Bhagavad-gītā (9.21), Lord Kṛṣṇa also asserts:

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti

"When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again." Thus after exhausting the results of pious activities, one has to come again to the lower planetary systems and begin a new chapter of pious activities. It is therefore said in Śrīmad-Bhāgavatam (1.5.12), *naiṣkarmyam apy acyuta-bhāva-varjitam:* "The path of liberation is not at all secure unless one attains the devotional service of the Lord." Even if one is promoted to the impersonal *brahmajyoti,* he runs every chance of falling down into this material world. If it is possible to fall down from the *brahmajyoti,* which is beyond the higher planetary systems in this material world, then what can be said of the ordinary *yogīs* and *karmīs* who can only be elevated to the higher material planets? Thus the wives of the denizens of the higher planetary systems did not very much appreciate the results of *karma, jñāna* and *yoga.*

ŚB 4.23.28

स वञ्चितो बतात्मध्रुक् कृच्छ्रेण महता भुवि ।
लब्ध्वापवर्ग्यं मानुष्यं विषयेषु विषज्जते ॥ २८ ॥

sa vañcito batātma-dhruk

kṛcchreṇa mahatā bhuvi
labdhvāpavargyaṁ mānuṣyaṁ
viṣayeṣu viṣajjate

Synonyms

saḥ — he; *vañcitaḥ* — cheated; *bata* — certainly; *ātma-dhruk* — envious of himself; *kṛcchreṇa* — with great difficulty; *mahatā* — by great activities; *bhuvi* — in this world; *labdhvā* — by achieving; *āpavargyam* — the path of liberation; *mānuṣyam* — in the human form of life; *viṣayeṣu* — in the matter of sense gratification; *viṣajjate* — becomes engaged.

Translation

Any person who engages himself within this material world in performing activities that necessitate great struggle, and who, after obtaining a human form of life — which is a chance to attain liberation from miseries — undertakes the difficult tasks of fruitive activities, must be considered to be cheated and envious of his own self.

Purport

In this material world people are engaged in different activities simply to achieve a little success in sense gratification. The *karmīs* are engaged in performing very difficult activities, and thus they open gigantic factories, build huge cities, make

big scientific discoveries, etc. In other words, they are engaged in performing very costly sacrifices in order to be promoted to the higher planetary systems. Similarly, *yogīs* are engaged in achieving a similar goal by accepting the tedious practices of mystic *yoga*. *Jñānīs* are engaged in philosophical speculation in order to gain release from the clutches of material nature. In these ways everyone is engaged in performing very difficult tasks simply for the gratification of the senses. All of these are considered to be engaged in sense gratificatory activities (or *viṣaya*) because they all demand some facility for material existence. Actually the results of such activities are temporary. As Kṛṣṇa Himself proclaims in Bhagavad-gītā (7.23), *antavat tu phalaṁ teṣām:* "The fruits [of those who worship the demigods] are limited and temporary." Thus the fruits of the activities of the *yogīs, karmīs* and *jñānīs* are ephemeral. Moreover, Kṛṣṇa says, *tad bhavaty alpa-medhasām:* "They are simply meant for men of small intelligence." The word *viṣaya* denotes sense gratification. The *karmīs* flatly state that they want sense gratification. The *yogīs* also want sense gratification, but they want it to a higher degree. It is their desire to show some miraculous results through the practice of *yoga*. Thus they strive very hard to achieve success in becoming smaller than the smallest or greater than the greatest, or in creating a planet like earth or, as scientists, by inventing so many wonderful machines. Similarly, the *jñānīs* are also engaged in sense gratification, for

they are simply interested in becoming one with the Supreme. Thus the aim of all these activities is sense gratification to a higher or a lower degree. The *bhaktas,* however, are not interested in sense gratificatory practices; they are simply satisfied to get an opportunity to serve the Lord. Although they are satisfied in any condition, there is nothing they cannot obtain, because they are purely engaged in the service of the Lord.

The wives of the demigods condemn the performers of sense gratificatory activities as *vañcita,* cheated. Those so engaged are actually killing themselves (*ātma-hā*). As stated in *Śrīmad-Bhāgavatam* (11.20.17):

nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ
plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ
pumān bhavābdhiṁ na taret sa ātma-hā

When one wants to cross a large ocean, he requires a strong boat. It is said that this human form of life is a good boat by which one can cross the ocean of nescience. In the human form of life one can obtain the guidance of a good navigator, the spiritual master. One also gets a favorable wind by the mercy of Kṛṣṇa, and that wind is the instructions of Kṛṣṇa. The human body is the boat, the instructions of Lord Kṛṣṇa are the favorable winds, and the spiritual master is the navigator. The spiritual master knows well

how to adjust the sails to catch the winds favorably and steer the boat to its destination. If, however, one does not take advantage of this opportunity, one wastes the human form of life. Wasting time and life in this way is the same as committing suicide.

The word *labdhvāpavargyam* is significant in this verse, because according to Jīva Gosvāmī, *āpavargyam,* or the path of liberation, does not refer to merging into the impersonal Brahman but to *sālokyādi-siddhi,* which means attaining the very planet where the Supreme Personality of Godhead resides. There are five kinds of liberation, and one is called *sāyujya-mukti,* or merging into the existence of the Supreme, or the impersonal Brahman effulgence. However, since there is a chance of one's falling down again into the material sky from the Brahman effulgence, Śrīla Jīva Gosvāmī advises that in this human form of life one's only aim should be to go back home, back to Godhead. The words *sa vañcitaḥ* indicate that once a person has obtained the human form of life, he is actually cheated if he does not make preparations to go back home, back to Godhead. The position of all nondevotees, who are not interested in going back to Godhead, is very much lamentable, for the human form of life is meant for executing devotional service and nothing else.

ŚB 4.23.29

मैत्रेय उवाच

स्तुवतीष्वमरस्त्रीषु पतिलोकं गता वधूः ।
यं वा आत्मविदां धुर्यो वैन्यः प्रापाच्युताश्रयः ॥ २९ ॥

maitreya uvāca
stuvatīṣv amara-strīṣu
pati-lokaṁ gatā vadhūḥ
yaṁ vā ātma-vidāṁ dhuryo
vainyaḥ prāpācyutāśrayaḥ

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *stuvatīṣu* — while glorifying; *amara-strīṣu* — by the wives of the denizens of heaven; *pati-lokam* — the planet where the husband had gone; *gatā* — reaching; *vadhūḥ* — the wife; *yam* — where; *vā* — or; *ātma-vidām* — of the self-realized souls; *dhuryaḥ* — the topmost; *vainyaḥ* — the son of King Vena (Pṛthu Mahārāja); *prāpa* — obtained; *acyuta-āśrayaḥ* — under the protection of the Supreme Personality of Godhead.

Translation

The great sage Maitreya continued speaking: My dear Vidura, when the wives of the denizens of heaven were thus talking amongst themselves, Queen Arci reached the planet which her husband, Mahārāja Pṛthu, the topmost self-realized soul, had attained.

Purport

According to Vedic scriptures, a woman who dies with her husband, or enters into the fire in which her husband is burning, also enters the same planet her husband attains. In this material world there is a planet known as Patiloka, just as there is a planet known as Pitṛloka. But in this verse the word *pati-loka* does not refer to any planet within this material universe, for Pṛthu Mahārāja, being topmost amongst self-realized souls, certainly returned home, back to Godhead, and attained one of the Vaikuṇṭha planets. Queen Arci also entered Patiloka, but this planet is not in the material universe, for she actually entered the planet which her husband attained. In the material world also, when a woman dies with her husband, she again unites with him in the next birth. Similarly, Mahārāja Pṛthu and Queen Arci united in the Vaikuṇṭha planets. In the Vaikuṇṭha planets there are husbands and wives, but there is no question of their giving birth to children or having sex life. In the Vaikuṇṭha planets both husbands and wives are extraordinarily beautiful, and they are attracted to one another, but they do not enjoy sex life. Indeed, they consider sex not to be very relishable because both husband and wife are always absorbed in Kṛṣṇa consciousness and in glorifying and chanting the glories of the Lord.

According to Bhaktivinoda Ṭhākura also, a husband and wife can

turn the home into a place as good as Vaikuṇṭha, even while in this material world. Being absorbed in Kṛṣṇa consciousness, even in this world husband and wife can live in Vaikuṇṭha simply by installing the Deity of the Lord within the home and serving the Deity according to the directions of the *śāstras.* In this way, they will never feel the sex urge. That is the test of advancement in devotional service. One who is advanced in devotional service is never attracted by sex life, and as soon as one becomes detached from sex life and proportionately attached to the service of the Lord, he actually experiences living in the Vaikuṇṭha planets. In the ultimate issue, there is actually no material world, but when one forgets the service of the Lord and engages himself in the service of his senses, he is said to be living in the material world.

ŚB 4.23.30

इत्थम्भूतानुभावोऽसौ पृथुः स भगवत्तमः ।
कीर्तितं तस्य चरितमुद्दामचरितस्य ते ॥ ३० ॥

ittham-bhūtānubhāvo 'sau
pṛthuḥ sa bhagavattamaḥ
kīrtitaṁ tasya caritam
uddāma-caritasya te

Synonyms

ittham-bhūta —thus; *anubhāvaḥ* —verygreat,powerful; *asau* —

that; *pṛthuḥ* — King Pṛthu; *saḥ* — he; *bhagavat-tamaḥ* — the best among the lords; *kīrtitam* — described; *tasya* — his; *caritam* — character; *uddāma* — very great; *caritasya* — one who possesses such qualities; *te* — to you.

Translation

Maitreya continued: The greatest of all devotees, Mahārāja Pṛthu, was very powerful, and his character was liberal, magnificent and magnanimous. Thus I have described him to you as far as possible.

Purport

In this verse the word *bhagavattamaḥ* is very significant, for the word *bhagavat* is used especially to refer to the Supreme Personality of Godhead, as the word *bhagavān*, "the Supreme Personality of Godhead," is derived from the word *bhagavat*. Sometimes, however, we see that the word *bhagavān* is used for great personalities like Lord Brahmā, Lord Śiva and Nārada Muni. This is the case with Pṛthu Mahārāja, who is described here as the best of the *bhagavāns,* or the best of the lords. A person can be so addressed only if he is a great personality who exhibits extraordinary and uncommon features or who attains the greatest goal after his disappearance or who knows the difference between knowledge and ignorance. In other words, the word *bhaga-*

vān should not be used for ordinary persons.

ŚB 4.23.31

य इदं सुमहत्पुण्यं श्रद्धयावहितः पठेत् ।
श्रावयेच्छृणुयाद्वापि स पृथोः पदवीमियात् ॥ ३१ ॥

ya idaṁ sumahat puṇyaṁ
śraddhayāvahitaḥ paṭhet
śrāvayec chṛṇuyād vāpi
sa pṛthoḥ padavīm iyāt

Synonyms

yaḥ — anyone; *idam* — this; *su-mahat* — very great; *puṇyam* — pious; *śraddhayā* — with great faith; *avahitaḥ* — with great attention; *paṭhet* — reads; *śrāvayet* — explains; *śṛṇuyāt* — hears; *vā* — or; *api* — certainly; *saḥ* — that person; *pṛthoḥ* — of King Pṛthu; *padavīm* — situation; *iyāt* — attains.

Translation

Any person who describes the great characteristics of King Pṛthu with faith and determination — whether he reads or hears of them himself or helps others to hear of them — is certain to attain the very planet which Mahārāja Pṛthu attained. In other words, such a person also returns home to the Vaikuṇṭha planets, back to Godhead.

Purport

In the execution of devotional service, *śravaṇaṁ kīrtanaṁ viṣṇoḥ* is especially stressed. This means that *bhakti,* or devotional service, begins by hearing and chanting about Viṣṇu. When we speak of Viṣṇu, we also refer to that which relates to Viṣṇu. In the *Śiva Purāṇa,* Lord Śiva recommends Viṣṇu worship to be the topmost worship, and that better than Viṣṇu worship is worship of the Vaiṣṇava or anything that is related to Viṣṇu. The fact is explained herein that hearing and chanting about a Vaiṣṇava is as good as hearing and chanting about Viṣṇu, for Maitreya has explained that anyone who hears about Pṛthu Mahārāja with attention also attains the planet which Mahārāja Pṛthu attained. There is no duality between Viṣṇu and the Vaiṣṇava, and this is called *advaya-jñāna.* A Vaiṣṇava is as important as Viṣṇu, and therefore Śrīla Viśvanātha Cakravartī Ṭhākura wrote in his *Gurv-aṣṭaka:*

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

“The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and is followed by all au-

thorities. Therefore I offer my respectful obeisances unto the lotus feet of my spiritual master, who is a bona fide representative of Śrī Hari."

The supreme Vaiṣṇava is the spiritual master, and he is non-different from the Supreme Personality of Godhead. It is said that sometimes Lord Caitanya Mahāprabhu used to chant the names of the *gopīs*. Some of the Lord's students tried to advise Him to chant the name of Kṛṣṇa instead, but upon hearing this Caitanya Mahāprabhu became very angry with His students. The controversy on this subject reached a point that after this incident Caitanya Mahāprabhu decided to take *sannyāsa* because He was not taken very seriously in His *gṛhastha-āśrama*. The point is that since Śrī Caitanya Mahāprabhu chanted the names of the *gopīs,* worship of the *gopīs* or the devotees of the Lord is as good as devotional service rendered directly to the Lord. It is also stated by the Lord Himself that devotional service to His devotees is better than service offered directly to Him. Sometimes the *sahajiyā* class of devotees are interested only in Kṛṣṇa's personal pastimes to the exclusion of the activities of the devotees. This type of devotee is not on a very high level; one who sees the devotee and the Lord on the same level has further progressed.

ŚB 4.23.32

ब्राह्मणो ब्रह्मवर्चस्वी राजन्यो जगतीपतिः ।

वैश्य: पठन् विट्पति: स्याच्छूद्र: सत्तमतामियात् ॥ ३२ ॥

brāhmaṇo brahma-varcasvī
rājanyo jagatī-patiḥ
vaiśyaḥ paṭhan viṭ-patiḥ syāc
chūdraḥ sattamatām iyāt

Synonyms

brāhmaṇaḥ — the *brāhmaṇas*; *brahma-varcasvī* — one who has attained the power of spiritual success; *rājanyaḥ* — the royal order; *jagatī-patiḥ* — the king of the world; *vaiśyaḥ* — the mercantile class of men; *paṭhan* — by reading; *viṭ-patiḥ* — becomes master of animals; *syāt* — becomes; *śūdraḥ* — the laborer class of men; *sattama-tām* — the position of a great devotee; *iyāt* — attains.

Translation

If one hears of the characteristics of Pṛthu Mahārāja and is a brāhmaṇa, he becomes perfectly qualified with brahminical powers; if he is a kṣatriya, he becomes a king of the world; if he is a vaiśya, he becomes a master of other vaiśyas and many animals; and if he is a śūdra, he becomes the topmost devotee.

Purport

In *Śrīmad-Bhāgavatam* it is recommended that one should

become a devotee regardless of one's condition. Whether one is without desire (*akāma*) or with desire (*sakāma*), or whether one desires liberation (*mokṣa-kāma*), he is advised to worship the Supreme Lord and execute devotional service unto Him. By so doing, one attains all perfection in any field of life. The process of devotional service — especially hearing and chanting — is so powerful that it can bring a person to the perfectional stage. In this verse *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* are mentioned, but here it should be understood that that reference is to the *brāhmaṇa* who is born in a brahminical family, the *kṣatriya* who is born in a *kṣatriya* family, the *vaiśya* who is born in a *vaiśya* family, and the *śūdra* who is born in a *śūdra* family. But whether one is a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* he can attain perfection simply by hearing and chanting.

To take birth in a family of *brāhmaṇas* is not the ultimate finishing touch; one must have the power of a *brāhmaṇa,* which is called *brahma-tejas.* Similarly, taking birth in a royal family is not the all in all; one must possess the power to rule the world. Similarly, taking birth as a *vaiśya* is not all; one must possess hundreds or thousands of animals (specifically cows) and rule over other *vaiśyas* as Nanda Mahārāja did in Vṛndāvana. Nanda Mahārāja was a *vaiśya* who possessed nine hundred thousand cows and ruled over many cowherd men and boys. A person who is born in a *śūdra* family can become greater than a *brāh-*

maṇa simply by accepting devotional service and giving aural reception to the pastimes of the Lord and His devotees.

ŚB 4.23.33

त्रिः कृत्व इदमाकर्ण्य नरो नार्यथवादृता ।
अप्रजः सुप्रजतमो निर्धनो धनवत्तमः ॥ ३३ ॥

triḥ kṛtva idam ākarṇya
naro nāry athavādṛtā
aprajaḥ su-prajatamo
nirdhano dhanavattamaḥ

Synonyms

triḥ — thrice; *kṛtvaḥ* — repeating; *idam* — this; *ākarṇya* — hearing; *naraḥ* — man; *nārī* — woman; *athavā* — or; *ādṛtā* — in great respect; *aprajaḥ* — one who has no children; *su-praja-tamaḥ* — surrounded by many children; *nirdhanaḥ* — without any money; *dhana-vat* — rich; *tamaḥ* — the greatest.

Translation

It does not matter whether one is a man or woman. Anyone who, with great respect, hears this narration of Mahārāja Pṛthu will become the parent of many children if without children, and will become the richest if without money.

Purport

Materialistic persons who are very fond of money and great families worship different demigods to attain their desires, especially Goddess Durgā, Lord Śiva and Lord Brahmā. Such materialistic persons are called *śriyaiśvarya-prajepsavaḥ*. *Śrī* means "beauty," *aiśvarya* means "riches," *prajā* means "children," and *īpsavaḥ* means "desiring." As described in the Second Canto of *Śrīmad-Bhāgavatam*, one has to worship various demigods for different types of benedictions. However, here it is indicated that simply by hearing of the life and character of Mahārāja Pṛthu one can have both riches and children in enormous quantities. One simply has to read and understand the history of the life and activities of Pṛthu Mahārāja. It is advised that one read them at least three times. Those who are materially afflicted will so benefit by hearing of the Supreme Lord and His devotees that they need not go to any demigod. The word *suprajatamaḥ,* "surrounded by many children," is very significant in this verse, for one may have many children but may not have any qualified children. Here, however, it is stated (*su-prajatamaḥ*) that all the children thus attained would be qualified in education, wealth, beauty and strength — everything complete.

ŚB 4.23.34

अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः ।
इदं स्वस्त्ययनं पुंसाममङ्गल्यनिवारणम् ॥ ३४ ॥

aspaṣṭa-kīrtiḥ suyaśā
mūrkho bhavati paṇḍitaḥ
idaṁ svasty-ayanaṁ puṁsām
amaṅgalya-nivāraṇam

Synonyms

aspaṣṭa-kīrtiḥ — unmanifested reputation; *su-yaśāḥ* — very famous; *mūrkhaḥ* — illiterate; *bhavati* — becomes; *paṇḍitaḥ* — learned; *idam* — this; *svasti-ayanam* — auspiciousness; *puṁsām* — of the men; *amaṅgalya* — inauspiciousness; *nivāraṇam* — prohibiting.

Translation

Also, one who hears this narration three times will become very reputable if he is not recognized in society, and he will become a great scholar if he is illiterate. In other words, hearing of the narrations of Pṛthu Mahārāja is so auspicious that it drives away all bad luck.

Purport

In the material world, everyone wants some profit, some adoration and some reputation. By associating in different ways with the Supreme Personality of Godhead or His devotee, one can very easily become opulent in every respect. Even if one is not known or recognized by society, he becomes very famous

and important if he takes to devotional service and preaching. As far as education is concerned, one can become recognized in society as a great learned scholar simply by hearing *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*, wherein the pastimes of the Lord and His devotees are described. This material world is full of dangers at every step, but a devotee has no fear because devotional service is so auspicious that it automatically counteracts all kinds of bad luck. Since hearing about Pṛthu Mahārāja is one of the items of devotional service (*śravaṇam*), naturally hearing about him brings all good fortune.

ŚB 4.23.35

धन्यं यशस्यमायुष्यं स्वर्ग्यं कलिमलापहम् ।
धर्मार्थकाममोक्षाणां सम्यक्सिद्धिमभीप्सुभिः ।
श्रद्धयैतदनुश्राव्यं चतुर्णां कारणं परम् ॥ ३५ ॥

dhanyaṁ yaśasyam āyuṣyaṁ
svargyaṁ kali-malāpaham
dharmārtha-kāma-mokṣāṇāṁ
samyak siddhim abhīpsubhiḥ
śraddhayaitad anuśrāvyaṁ
caturṇāṁ kāraṇaṁ param

Synonyms

dhanyam — the source of riches; *yaśasyam* — the source

of reputation; *āyuṣyam* — the source of an increased span of life; *svargyam* — the source of elevation to the heavenly planets; *kali* — of the Age of Kali; *mala-apaham* — decreasing the contamination; *dharma* — religion; *artha* — economic development; *kāma* — sense gratification; *mokṣāṇām* — of liberation; *samyak* — completely; *siddhim* — perfection; *abhīp-subhiḥ* — by those desiring; *śraddhayā* — with great respect; *etat* — this narration; *anuśrāvyam* — must one hear; *ca-turṇām* — of the four; *kāraṇam* — cause; *param* — ultimate.

Translation

By hearing the narration of Pṛthu Mahārāja, one can become great, increase his duration of life, gain promotion to the heavenly planets and counteract the contaminations of this Age of Kali. In addition, one can promote the causes of religion, economic development, sense gratification and liberation. Therefore from all sides it is advisable for a materialistic person who is interested in such things to read and hear the narrations of the life and character of Pṛthu Mahārāja.

Purport

By reading and hearing the narrations of the life and character of Pṛthu Mahārāja, one naturally becomes a devotee, and as soon as one becomes a devotee, his material desires automati-

cally become fulfilled. Therefore it is recommended in *Śrīmad-Bhāgavatam* (2.3.10):

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

If a person wants to return home, back to Godhead, or wants to become a pure devotee (*akāma*), or wants some material prosperity (*sakāma* or *sarva-kāma*), or wants to merge into the existence of the Supreme Brahman effulgence (*mokṣa-kāma*), he is recommended to take to the path of devotional service and hear and chant of Lord Viṣṇu or of His devotee. This is the sum and substance of all Vedic literatures. *Vedaiś ca sarvair aham eva vedyaḥ* (Bg. 15.15): the purpose of Vedic knowledge is to understand Kṛṣṇa and His devotees. Whenever we speak of Kṛṣṇa, we refer to His devotees also, for He is not alone. He is never *nirviśeṣa* or *śūnya* — without variety, or zero. Kṛṣṇa is full of variety, and as soon as Kṛṣṇa is present, there cannot be any question of void.

ŚB 4.23.36

विजयाभिमुखो राजा श्रुत्वैतदभियाति यान् ।
बलिं तस्मै हरन्त्यग्रे राजानः पृथवे यथा ॥ ३६ ॥

vijayābhimukho rājā
śrutvaitad abhiyāti yān
baliṁ tasmai haranty agre
rājānaḥ pṛthave yathā

Synonyms

vijaya-abhimukhaḥ — one who is about to start for victory; *rājā* — king; *śrutvā* — hearing; *etat* — this; *abhiyāti* — starts; *yān* — on the chariot; *balim* — taxes; *tasmai* — unto him; *haranti* — present; *agre* — before; *rājānaḥ* — other kings; *pṛthave* — unto King Pṛthu; *yathā* — as it was done.

Translation

If a king, who is desirous of attaining victory and ruling power, chants the narration of Pṛthu Mahārāja three times before going forth on his chariot, all subordinate kings will automatically render all kinds of taxes unto him — as they rendered them unto Mahārāja Pṛthu — simply upon his order.

Purport

Since a *kṣatriya* king naturally desires to rule the world, he wishes to make all other kings subordinate to him. This was also the position many years ago when Pṛthu Mahārāja was ruling over the earth. At that time he was the only emperor on this planet. Even five thousand years ago, Mahārāja Yudhiṣṭhira and Mahārāja

Parīkṣit were the sole emperors of this planet. Sometimes the subordinate kings rebelled, and it was necessary for the emperor to go and chastise them. This process of chanting the narrations of the life and character of Pṛthu Mahārāja is recommended for conquering kings if they want to fulfill their desire to rule the world.

ŚB 4.23.37

मुक्तान्यसङ्गो भगवत्यमलां भक्तिमुद्वहन् ।
वैन्यस्य चरितं पुण्यं शृणुयाच्छ्रावयेत्पठेत् ॥ ३७ ॥

muktānya-saṅgo bhagavaty
amalāṁ bhaktim udvahan
vainyasya caritaṁ puṇyaṁ
śṛṇuyāc chrāvayet paṭhet

Synonyms

mukta-anya-saṅgaḥ — being freed from all material contamination; *bhagavati* — unto the Supreme Personality of Godhead; *amalām* — unalloyed; *bhaktim* — devotional service; *udvahan* — carrying out; *vainyasya* — of the son of Mahārāja Vena; *caritam* — character; *puṇyam* — pious; *śṛṇuyāt* — must hear; *śrāvayet* — must induce others to hear; *paṭhet* — and go on reading.

Translation

A pure devotee who is executing the different processes of devotional service may be situated in the transcendental position, being completely absorbed in Kṛṣṇa consciousness, but even he, while discharging devotional service, must hear, read and induce others to hear about the character and life of Pṛthu Mahārāja.

Purport

There is a type of neophyte devotee who is very anxious to hear about the pastimes of the Lord, especially the *rāsa-līlā* chapters in *Śrīmad-Bhāgavatam*. Such a devotee should know by this instruction that the pastimes of Pṛthu Mahārāja are nondifferent from the pastimes of the Supreme Personality of Godhead. An ideal king, Pṛthu Mahārāja exhibited all talents in showing how to rule the citizens, how to educate them, how to develop the state economically, how to fight enemies, how to perform great sacrifices (*yajñas*), etc. Thus it is recommended for the *sahajiyā,* or the neophyte devotee, to hear, chant and get others to hear about the activities of Pṛthu Mahārāja, even though one may think himself to be in the transcendental position of advanced devotional service.

ŚB 4.23.38

वैचित्रवीर्याभिहितं महन्माहात्म्यसूचकम् ।
अस्मिन् कृतमतिमर्त्यं पार्थवीं गतिमाप्नुयात् ॥ ३८ ॥

vaicitravīryābhihitaṁ
mahan-māhātmya-sūcakam
asmin kṛtam atimartyaṁ
pārthavīṁ gatim āpnuyāt

Synonyms

vaicitravīrya — O son of Vicitravīrya (Vidura); *abhihitam* — explained; *mahat* — great; *māhātmya* — greatness; *sūcakam* — awakening; *asmin* — in this; *kṛtam* — performed; *ati-martyam* — uncommon; *pārthavīm* — in connection with Pṛthu Mahārāja; *gatim* — advancement, destination; *āpnuyāt* — one should achieve.

Translation

The great sage Maitreya continued: My dear Vidura, I have as far as possible spoken the narrations about Pṛthu Mahārāja, which enrich one's devotional attitude. Whoever takes advantage of these benefits also goes back home, back to Godhead, like Mahārāja Pṛthu.

Purport

The word *śrāvayet,* mentioned in a previous verse, indicates that one should not only read for himself, but should also induce others to read and hear. That is called preaching. Caitanya Mahāprabhu recommended this practice: *yāre dekha, tāre kaha 'kṛṣṇa'-upa-*

deśa: "Whomever you meet, simply talk with him about the instructions given by Kṛṣṇa or tell him of narrations about Kṛṣṇa." (*Cc. Madhya* 7.128) Pṛthu Mahārāja's history of devotional service is as potent as narrations about the activities of the Supreme Personality of Godhead. One should not make distinctions between the pastimes of the Lord and the activities of Pṛthu Mahārāja, and whenever it is possible a devotee should attempt to induce others to hear about Pṛthu Mahārāja. One should not only read of his pastimes for one's own benefit but should induce others to read and hear about them also. In this way everyone can be benefited.

ŚB 4.23.39

अनुदिनमिदमादरेण शृण्वन्
पृथुचरितं प्रथयन् विमुक्तसङ्गः ।
भगवति भवसिन्धुपोतपादे
स च निपुणां लभते रतिं मनुष्यः ॥ ३९ ॥

anudinam idam ādareṇa śṛṇvan
pṛthu-caritaṁ prathayan vimukta-saṅgaḥ
bhagavati bhava-sindhu-pota-pāde
sa ca nipuṇāṁ labhate ratiṁ manuṣyaḥ

Synonyms

anu-dinam — day after day; *idam* — this; *ādareṇa* — with

great respect; *śṛṇvan* — hearing; *pṛthu-caritam* — the narration of Pṛthu Mahārāja; *prathayan* — chanting; *vimukta* — liberated; *saṅgaḥ* — association; *bhagavati* — unto the Supreme Personality of Godhead; *bhava-sindhu* — the ocean of nescience; *pota* — the boat; *pāde* — whose lotus feet; *saḥ* — he; *ca* — also; *nipuṇām* — complete; *labhate* — achieves; *ratim* — attachment; *manuṣyaḥ* — the person.

Translation

Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Mahārāja Pṛthu's activities will certainly increase unflinching faith and attraction for the lotus feet of the Lord. The Lord's lotus feet are the boat by which one can cross the ocean of nescience.

Purport

The word *bhava-sindhu-pota-pāde* is significant in this verse. The lotus feet of the Lord are known as *mahat-padam;* this means that the total source of material existence rests on the lotus feet of the Lord. As stated in Bhagavad-gītā (10.8), *ahaṁ sarvasya prabhavaḥ:* everything is emanating from Him. This cosmic manifestation, which is compared to an ocean of nescience, is also resting on the lotus feet of the Lord. As such, this great ocean of nescience is minimized by a person who is a pure devotee.

One who has taken shelter of the lotus feet of the Lord need not cross over the ocean, for he has already crossed it by virtue of his position at the Lord's lotus feet. By hearing and chanting of the glories of the Lord or the Lord's devotee, one can become firmly fixed in the service of the lotus feet of the Lord. This position can also be achieved very easily by narrating the history of the life of Pṛthu Mahārāja regularly every day. The word *vimukta-saṅgaḥ* is also significant in this connection. Because we associate with the three qualities of material nature, our position in this material world is full of dangers, but when we engage in the devotional service of the Lord by the process of *śravaṇam* and *kīrtanam,* we immediately become *vimukta-saṅga,* or liberated.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Mahārāja Pṛthu's Going Back Home."